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THE 150TH ANNIVERSARY DEVELOPMENT PROGRAM

The development program of Bangor Theological Seminary is proceeding on schedule. Gifts and pledges for the proposed new library and administration building now total $265,000. The architects are preparing final plans, and construction of the new building is expected to begin next spring. Additional contributions of approximately $85,000 are needed to complete this project and to provide funds for the renovation of the chapel building. Alumni, individual friends, church groups, and foundations are being encouraged to lend further assistance in this capital fund campaign so that the Seminary may enlarge its facilities and services for the training of church leaders.

Enrollment at the school this year reached a new high of 103 students, which is another step forward in the development program. A new and improved program of studies was adopted by the faculty after careful consideration of the curriculum in the light of current theological and educational trends. The faculty has been augmented by the appointment of a full-time resident professor in the important field of Christian Education. As the next major emphasis of the development program the trustees have authorized the solicitation of $50,000 per year in the form of gifts from individuals and church groups for the annual operating expenses of the Seminary.

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXIII JANUARY, 1958 *Number 1*

THE SIGNIFICANCE OF THE INSIGNIFICANT CITIZEN

By MILDRED MCAFEE HORTON

(The author, graduate of Vassar and of the University of Chicago, holds honorary degrees from many colleges and universities. She has served as President of Wellesley College, Director of Women's Reserves, USNR, as a member of the Committee on the White House Conference on Education, and as Vice President of the National Council of the Churches of Christ in America. She is the wife of Dr. Douglas Horton, Dean of the Divinity School, Harvard University. She gave this address at a special Assembly at the University of Maine in November. As far as possible the spoken style has been preserved.)

THE sponsors of this program—Women's Student Government—must never be held responsible for the title of this Assembly talk. Nobody responsible in any degree for government in a free society would be willing to apply the adjective insignificant to any citizen. I am not responsible for government but I, too, know how inaccurate this designation is. I use it, not because I really think that anybody is inherently insignificant, but because I think everybody *feels* insignificant these days and, besides, I like the paradox of the significance of insignificance.

I

Nothing has done more to make us feel insignificant than the global communication which has brought us into contact with so many peoples and situations which we know affect us although we do not really understand them. That global communication has been made possible—indeed inevitable—by the electronic arts. All of which is preamble to my decision to borrow from television the pegs on which to hang my remarks this morning. There are three shows whose titles seem to me relevant in connection with both citizenship and insignificance. I take those titles as my texts.

On Sunday afternoons there is a program entitled "Wide Wide World". It is the magnitude of the world in which we live which is largely responsible for our feeling of insignificance as people and, especially, as citizens. We are thrust into positions where we are told of our responsibility for situations we cannot presume to understand.

We must vote for representatives to decide issues about which we are asked to sign petitions. Shall we stop atom bomb tests? Shall we increase, shall we decrease foreign aid?

GOLDEN GATE LIBRARY PACIFIC SCHOOL OF RELIGION

Should there be a Summit Conference? Should Mrs. Eisenhower encourage Maine beavers? Should Dulles be praised or blamed for refusing to help Nasser build the Aswan Dam? Is the United Nations a place for all nations to discuss problems of peace or is it a privilege to belong, a privilege not to be granted to nations defined as aggressors by members already in?

The variety of issues presented in a really wide world makes the ordinary citizen feel insignificant. How can a person as uninformed as I be really significant in connection with vast issues?

Our problem is complicated by the fact that each area of social activity, like each academic area, has its own language. One of the criticisms of modern education is that the educated man can talk only like a scientist or an historian or a linguist or a sociologist or what have you. Critics of modern education plead for less diversity of tongues, a common universe of discourse, so that scholars in one discipline can communicate with each other. You know how difficult that really is. I defy any of you social science majors to enter fully and freely into the discussions in a physics or chemistry seminar. One of the difficulties social scientists face in academic communities is that they use words everybody uses, and give them special meanings . . . (at least that is what we used to do when I liked to claim some slight acquaintance with them professionally). Perhaps it is my residence in a Divinity School which makes me so conscious of the specific terminology of various disciplines. I pass a cup of tea to a divinity student in time to hear him say something that sounds to me like "the existential fact of eschatological exegesis ought to be considered in depth." That is tea party lingo. What must the seminar terminology be!

I mention these specialized vocabularies not to deplore them but to note that if scholars have their linguistic short-hand, so, too, do politicians, social workers, and functionaries in all the fields of endeavor with which the ordinary citizen is expected to be at least parti familiar.

Stretch this difficulty of communication i the international sphere where we cannot e understand the slightest word and I sub that the ordinary citizen is confronted v difficulties which are bound to make feel insignificant. It goes without saying these psychologically informed days that significance often reveals itself as bumpti ness. The citizen of this or any commu who throws his weight around most forcef may well be compensating for his inner s of insignificance, but the point I am makin or trying to make—is that our contact wit world so wide that it is confusing makes e (or especially) the mature person *feel* insi ficant.

Another factor beside scope and comple which makes for a sense of insignificanc suggested by the title of another TV s which I commend to your occasional at tion. (As students I question whether will want to follow it with great regulari I refer to "People Are Funny." Life w be simpler by far if they were not.

Before people come into contact with other the person across the world is qu picturesque, interesting. When he gets cl his quaintness often becomes queerness; picturesqueness, oddity; his interesting na merely frustrating. The nearness of the world makes us aware of our futility in derstanding the queer people with whom must deal, and can lead to a humilia sense of our own insignificance.

I shall not soon forget my contact wit three-year-old child in a Dutch garde good many years ago. She came up to m I sat reading a book. She spoke to me friendly fashion. We were alone together I had nobody to translate. I wish you c have seen the scorn in the eyes of that c when it became clear that this great, gr up human being could not understand simplest Dutch word. People are funny I was the funny one.

People have such funny manners. I wa

ted in India to the home of a charming Hindu lady who asked if I would be interested in having a meal served just as it would be if there were no western guest. Of course I was interested, but I can't tell you how awkward I was at eating the entire meal without any implements. You will never know how conditioned you are to your traditional table manners until you move into a culture in which it is clear that using a fork which has been previously used by somebody else could not be as sanitary as to eat food out of one's own hand.

I learned to envy my Indian friends who could sit on their heels and rest at any time. On my return I saw tiny American children spontaneously sitting on their heels only to be told to get up at once and sit on this little chair where their feet dangled uncomfortably. The perplexing thing about such trivial differences between people is that what is socially correct in one place is defined as ill-bred in another.

Practices much more important than manners prove that people are funny in their differences. My illustrations are heavily weighted with Indian experiences for the four months I spent there visiting universities and colleges under the auspices of the U. S. Information Service were memorable months. They revealed how much easier it is to understand differences intellectually than to accept them emotionally.

For instance—marriage customs. A student asked me how American young people can live without the love of their parents. I suggested that American parents do love their children, but the boy challenged me saying, "But the most important thing which can happen to a young person is his marriage and I understand that American parents do not arrange the marriage of their children." In all the times I had heard about arranged marriages it had not occurred to me that the recipients of the arrangements would really welcome them. I had really felt sorry for young Asians who had none of the excitement of the "dating game" but, lo and behold, they felt sorry for us.

Even more incredible was the remark of a Hindu friend who said she was really sorry that the law had been changed to prevent child marriage. Her daughter was then 16, well-educated, with a mind of her own. Her mother said that if the girl could have had her marriage arranged when the child was 10 or thereabouts, she would have moved into her husband's home and by this time—when the marriage would be consummated—the daughter would have none of the difficulty which the mother now anticipated. She would be thoroughly acquainted with her "in-laws" and have no problem of adjustment to them. This was not the idea of child marriage which I had had.

Contact with the wide, wide world puts us into contact with people who are funny and whose idiosyncracies (not really understood by us) and ours, (not really understood by them) make for misunderstanding and the sense of personal inadequacy. The way to regain or acquire a sense of significance in the presence of such experiences is at least suggested by a third title of a popular TV show: "This Is Your Life." The world is wide and full of problems but we can come to some degree of understanding if we recognize that it is one world where we share problems which can give us a sense of unity with even "funny" people.

II

We live in a world—not only a nation—of rapid social change, based on rapid technological advances. We are having the pains of uprootedness. I uprooted a geranium plant the other day, lifting it out of the flower bed to put it in a pot to stand this winter in the house. It drooped badly, lost leaves, had to be cut back and is only gradually coming back to its strength. As a people we have had an experience something like that as we have acquired an amazing degree of mobility. Twenty per cent of our people move every year. Some of this is within the same community so that a minister could report (with-

out feeling that it is abnormal) that one of his active families in the church is enjoying its fifth house lived in during the past six years. This kind of shift is less uprooting than the thing we witness in any section of the country where people are coming and going to and from great distances. The big business concern moves its young executives with a frequency which used to be matched only by the military services. I attended a ladies' night dinner of the Wellesley, Massachusetts, Men's Club once upon a time and the presiding officer (who grew up in Nebraska) asked how many of the guests were New Englanders by birth. Almost nobody. Students had come east and settled here. The same thing in reverse was explained to me when I went to teach in Oberlin, Ohio. One Amherst man who had long been on that faculty explained that many New Englanders were in town, so that the college seemed to him more eastern than middle-western. (Perhaps that was wishful thinking!)

Stable as some individuals and families are in their birthplaces, the characteristic fact of our population is its explosive expansion and its mobility. Add to geographical uprootedness the fact of such rapid technological change as we are all familiar with and you have the problems of adjustment we all know.

From the point of view of individual significance I want to note that this fact of change is world-wide. We have no monopoly upon it. Indeed if we suffer from the uprootedness of twenty per cent of our population annually, what must be endured by those hundreds of thousands of refugees who have had to move into areas where they are linguistically and culturally wholly foreign. The fact of change is characteristic of our life, and it is the life of our wide, wide world.

III

Anyone interested in federal aid to education, for or against; anyone excited about racial integration in our schools, for or against; anyone concerned about the development of a welfare state, for or against; such people are reflecting a world wide concern over t relation of the individual and the group, issue which took such prominence in Ind as the British were withdrawing that it cited as a basic cause for the partition in India and Pakistan. The Indian governme patterned itself on customs with which we a familiar, the individual vote by individu citizens for any representatives of any part The Pakistan government started on the pri ciple of group representation so that Musli voters voted for a proportionate share of t representatives, Christians for their few Chri tian representatives and so on.

Parenthetically, one of the hardest thin for individualistic Americans to get used to i for instance, the middle east is the identific tion of everyone by his religious grou Whether it is good or bad to force people in categories from which they cannot escape is, course, the argument involved in apartheid Africa or integration in America. The iss between Communism and Democracy is f too complex for me to state (even if I pr sumed to understand it) but certainly o facet of it is this issue of the relative signi cance of the individual or the state.

These problems are part of our life and the life of the wide world. Perhaps the w to state my position in this connection is suggest that in the commonness of the pro lems with which we all deal in this wide, wi world there is a base of understanding whi can make even the size of the world somewh manageable. Each insignificant person in gains significance as a sample of the whol What happens to *me* is relevant in a world which I am like other people. My handling the concrete situation in which I find myse is important because it is a demonstration miniature of the way other people elsewhe may be handling comparable situations.

Nobody with half an eye open can travel f around this world without observing that pe ple are funny partly because they are like u I think of two situations in which other natio have acted very oddly but very much as w act in comparable circumstances. I think fir

Nehru in India and his refusal to come out our side of the East-West controversy. Sure- a man with his background of British edu- ion and familiarity with the West must see danger of flirting with communism. Why es he insist on maintaining neutrality in a tical situation where people ought to be ling to stand up to be counted? Well, far it from me to undertake a complete inter- tation of Nehru. I was impressed, however, th a judgment which I attribute to Chester wles, onetime Ambassador to India, who ted that India for all its old culture is a ry young nation. It is divided into many nguage groups, many types of community, verse political and cultural units. It is strug- ng for unity within its own diversity. Any litical leader in these first years of independ- ce who tried to lead his newly independent untry to align itself with a great power uld almost certainly lose his own power. dia has no desire to be the tail of anybody's te, and we were reminded more than ce that when this nation was young we were rned by our patriotic leaders to "avoid en- ngling alliances," for peoples struggling for ternal unity after liberation from external le want to be let alone. We did, and people e funny that way.

Again, in all the discussions of foreign aid ere is apt to be voiced the complaint that cipients of aid are unappreciative. Most of s learned in infancy the truth that "it is ore blessed to give than to receive" and as abies we find it hard to believe. Look around u now, however, and ask yourselves whether is more blessed to be the giver or the re- iver, especially of favors. What college stu- nt really likes to be dependent even on his mily's generosity? Surely you like to receive car if somebody wants to give it to you, but u certainly do not want it with strings at- ched. Moreover, you do not want to feel ronically indebted to anybody for something e did at his own suggestion because *he* wanted do it, rather than because it was something u wanted. One frequent cause of distress on llege campuses is the strain in family rela- tions which arises because parents struggle to finance a college education for which the student registers no gratitude, because, forsooth, he really feels none. "I did not want to take this course in the first place but Dad wanted me to." Is there anybody like that in the University of Maine?

Could there be any girl in your dormitory who insists on being sacrificial, giving so blatantly that it makes it very difficult to receive? It is hard to give without being condescending or demanding and it is correspondingly difficult to receive. People are funny that way, as truly in what we choose to call underdeveloped countries as in America.

If it is hard to receive help graciously, even when you need it, it is even harder to register gratitude when you suspect that the gift is designed to hold you in line not for your sake but for the donor's. One reason some of us are so convinced that foreign economic aid should not be tied to military aid is the assurance that gifts for self-protection lack the quality of giving which the world needs. No nation —and no individual—should be encouraged to give-until-it-hurts for the sake of the thanks he will receive. He *can* be encouraged to give for the good the giving will do, and it will do very little if it is given grudgingly and for an ulterior purpose. This is because people are funny—like us.

IV

I spoke a moment ago of the manageability of the world because we are—to a degree—typical of its other inhabitants. To feel that what I do in my little corner is helping to build a pattern for the vast world is a nice idea if you can feel it but most of us have an incorrigible suspicion that really we are not that important. Moreover, most of us are unimpressed by the success of our efforts in managing our own corner and are led to sympathize with, rather than congratulate the world if it depends on people like us. If I could believe that the little life I lead is one thread in a great design it would give it meaning and assure me of significance. The trouble with

most of us is that we really cannot take that idea seriously. For those who do take it seriously often try *too* hard to put their thread in properly and get it horribly tangled in the process. Let me try, therefore, to develop a little more fully the idea that the complexity and size and difficulty of understanding the problems with which we deal as citizens need not prevent our genuine contribution to their solution even though we be anonymous people who really feel insignificant.

One negative argument for importance is that trivial conduct can have totally unanticipated repercussions. I found Indian students worried about coeducation which is on the books for India as elsewhere as a matter of economy. I could not understand why they were so nervous about a system which has stood the test of time pretty well in America. Behold, the world press had carried stories of American "panty-raids" and Indian students were genuinely, profoundly, and I think understandably, shocked. Men raiding a dormitory must have been affected badly before they would invade the privacy of women like that, and coeducation must be demoralizing. Yet who knows the name of any student whose nonsense got featured in the press?

More positively, I must quickly note the fact that every citizen, good or bad, has the obvious ways of exerting influence and carrying weight. He can—in our society—vote when he comes of age. His voting age begins in school for his school community. His voting age in the larger community of the nation begins at twenty-one. Anyone who has ever participated in an election knows how important the single vote may be.

I was told by a politician in Virginia that there was a moment when its segregationist, reactionary government was challenged by a forward-looking, moderate candidate for the governorship. County conventions in Virginia were at that time the nominating bodies and there came a point where the last county convention had it in its power to decide between the two candidates. Its vote would be the decisive one. The reform government candidate lost by some twenty votes because twen people did not get to the meeting. Most ele tions do not hang on such a narrow margi but the only reason they do not is that s many single votes have been added together t create a majority. I think it needs no re argument in a community like this to back u the assertion that the most insignificant citize exerts influence by casting his vote.

The earlier he makes his choice in the ele tive process, the more voice he has in the fin selection. Independents may be and are tr mendously important in final elections. The lose their chance to decide what candidate will be available for choice when they fail t participate in the nominating process. Bu every voter carries weight.

Again,—the least significant citizen exerts in fluence, as a potential voter, when he expresse himself directly to his representatives on specific issue. I am told that letters pro an con are sometimes weighed literally rathe than being weighed intellectually, but in an case they count. *When you know enough abou a specific issue,* it is a privilege and perhap an obligation to express your opinion where will carry weight.

Further, a more indirect method of becom ing significant is by supporting organizatio whose representatives know what they are do ing. Secular and religious agencies are provid ing channels whereby the least well-informe citizen can be helpful in solving complex pro lems.

I have some slight acquaintance with th work being done by the Department of Inte national Affairs of the National Council o Churches. On many matters of foreign polic there is no appreciable difference betwee Protestants, Catholics, or Jews and if I spea of the activities of Protestant churchmen it i only because I know that group best. It is satisfaction to me to be affiliated by way o my local church, through its denominationa organization, with the National Council whic has a staff devoting its full time to the stud of the very problems which are so comple and perplexing that I find it hard to under

and them. That Dr. Kenneth Maxwell is in onstant touch with the men in government ho must make policy decisions gives me assurnce that the concerns of churchmen will be onsidered when those decisions are reached. hurchmen will disagree among themselves as the best way to accomplish common purposes and church representatives, conferring ith government officials, are obviously not reorting votes on specific bills when they discuss oncerns of churches. They can do no more an insure the consideration by policy makers f points of view shared by churchmen because f their religious convictions.

I am glad that by way of my church I have part in the Commission of the Churches on nternational Affairs, sponsored by the World Council of Churches. Dr. Fred Nolde, its executive, knows what goes on behind the scenes t the United Nations and having conferred with chuchmen in many countries, representative of many different ecclesiastical traditions, e can participate in the discussions as I would like to do if I knew as much as he does.

The least significant citizen, by associating himself with others, can be represented at trategic points where decisive action must e taken. I have used as an illustration the Council of Churches. It would be equally accurate to consider political parties or the General Federation of Women's Clubs or Rotary or any other kind of public service organization whose informed spokesmen serve as contacts between the anonymous, unknown citizen and the "big shots." Obviously the more intimately one participates in these organizations, the more meaningful they become to one.

The enhancement of one's own sense of significance when he becomes a functioning part of a great organization was dramatically brought home to me during the war when, with thousands of other landlubbers, I joined the Navy. It was profoundly interesting to me to see the way independent-minded young Americans accepted anonymity because they took pride in the Navy. They welcomed being cogs in the machine, because in wartime they were sure the machine was doing something important, which they could not really affect except as they joined themselves with others. One girl delighted us all by saying to a former teacher who was also in uniform that, whereas she had always hated school regulations, she was having a thoroughly good time in the Navy "boot camp" where everything was regulated because, she said, "There is a lot of discipline but it affects everybody alike and none of it is for my own good." She had found the mature satisfaction of finding significance in her own unimportance.

Finally,—I want to suggest that even the most uninterested citizen and the least effectual one so far as direct action is concerned has a terrifyingly important significance. I refer to the share each of us has in the creation of public opinion, the atmosphere within which decisions are made. Statesmen operate within the limits set by the willingness of the people to go along. In a dictatorial society I gather that willingness may be created by fear, but even there some concession must apparently be made to the mood of the people. I heard Mrs. Roosevelt speak recently about her trip to Russia and I was interested in her statement that the Russian people could not bear the thought of war. Their leaders, therefore, were building the picture of war-mongering America so that they could not be blamed as inciters to violence, since their people would not follow them if they were not deluded into thinking of them as victims rather than aggressors.

I do not know anything first hand about dictatorial countries. We all know about the free world, however, that what we, the people, feel creates the conditions within which political leaders can act. How we feel depends on many, many factors but one significant factor is the influence we exert on each other. That influence is often exerted quite unconsciously, the wholly casual remark, the shrug, the sneer, the boredom shows quite clearly, or the excitement and enthusiasm which is spontaneous and unrehearsed.

The significance of the insignificant citizen derives from his very nature. What kind of

person is he? What are his prejudices? Is he swayed by prejudice or does he use his mind? Does he have a philosophy of life which inclines him toward trust or distrust of his fellow-man? Is he satisfied to live in a narrow world of like-minded people? Does he choose to live in reference to this perplexing wide world? Is he really a self-centered egotist whose personal well-being is the most important thing in the world or is he the kind of person who takes satisfaction in the welfare of other people?

University students are important to politicians, industrialists, economists, educators,—people who do not know one of you personally. Why? Neil McElroy, the Secretary of Defense, signed a statement when he was President of Proctor and Gamble which provides the basic answer to that question. He was explaining the company's contributions to education in a pamphlet introduced by a statement on "Industry's Responsibility to Education." Let me quote one paragraph:

> "As we look about us the increased complexity of the age we live in is obvious. Changes during our times have been dramatic and far-reaching, bringing to business a range of problems undreamed of by our predecessors of three or four generations ago. For the management of the various phases of a business today, at the supervisory levels as well as at top management, *the ability to understand a complicated situation quickly, to think clearly through a changing set of conditions, to weigh a multitude of factors and reach a sound decision is vital.*" (Italics mine)

If this be true of business it is certainly equally true of the professions, of the ordinary citizen. *If you are getting the point of a university experience* you are becoming the kind of people who can understand a complicated situation quickly, think clearly through a changing set of conditions, weigh a multitud of factors and reach a sound decision. You ar learning how to be the kind of people wh will create the kind of opinion which wi support politicians annd statesmen in wise an courageous decisions. You are learning how t evaluate situations, how to look at the worl around you and, indeed, at yourself with a de gree of objectivity.

It seems to me important that students wh have an opportunity to become especiall trained for the duties of citizenship should se that taking advantage of those opportunities i of significance to people other than themselve This is the significance of education to societ as a whole. This is the justification of th hullabaloo about the importance of recruitin teachers, producing scientists, supporting edu cation. By becoming people with trained mind you supply the nation and indeed the worl with self-directing citizens. You supply th world with citizens who know enough to kno that they cannot effectively deal with all th problems of our day and age, who, after how ever long a period of trial and error, selec those areas of human experience in whic they choose to become competent, and suppor the efforts of competent people in other areas Thus you become—in your insignificant-feeling anonymity and youth—the significant citizen for whom a world truly waits. More power t you in this period of training. You may recal the lines by Bonaro Overstreet:

> "You say the little effort I can make will do no good?
> It never will prevail to tip the scales where justice hangs in balance?
> I don't believe I ever thought it would.
> But I am prejudiced beyond debate
> In favor of my right to choose which side shall feel the stubborn ounces of my weight."

"WHERE IS YOUR BROTHER?"

By John P. Webster

(Graduate of Amherst and of Bangor Theological Seminary, the Reverend John P. Webster is senior minister of The First Church of Christ, West Hartford, Connecticut. He gave this sermon in December when he visited the Seminary as Chaplain.)

AND when they were in the field, Cain rose up against his brother Abel and killed him. Then the Lord said to Cain 'Where is Abel your brother?' He said, 'I do not know; am I my brother's keeper?' " Genesis 4.

This matter of brotherhood is a strange business. With what eloquent ease we insist that all men should treat all others as if they were brothers. Like Cain and Abel? Like Esau and Jacob? Like Joseph and his brothers? Did you ever know two brothers who never had a fight? From Cain and Abel down to the neighbor's boys who live down the street, the tendency seems to be normal and inevitable. I wonder why. Perhaps brothers fight because they live so close together and in the same family unit. They no longer feel it is necessary to take pains for the common courtesies and thoughtful considerations which make for good relationships.

Now my brother and I were different. We both grew up in this town, and I can honestly say that we never had a fight—nor even a strong argument. I have been pondering lately as to the reason for our very successful relationship as brothers and I have decided at least one factor that needs to be given full consideration is this—my brother Dan left home when I was two years old and we got along very well. Of course this arrangement is not always possible, but it is effective when it can be worked.

Despite my apparent cynicism about brotherhood, let me say I am fully aware that there is a bond which unites brothers which is at once real and profound, for brothers share the same source of family love. Brothers receive their love and security from the same mother and the same father. They share the joys, the triumphs and the heartaches of the family circle, and that relationship which is often full of friction in childhood becomes one of life's strongest and most sacred bonds in maturity—the bond of brotherhood.

At the heart of our Christian gospel is this conviction—that the relationship which we recognize between brothers must be stretched out until it includes all mankind in this same sacred bond of love and mutual concern. This conviction is based on a fact of life—that God is the Father of all mankind and that all of his children are brothers one of another. The fatherhood of God and the brotherhood of man—old stuff, we say. Yes, old stuff like the law of gravitation—old stuff like love and faith and trust, but try to live without them. They are eternally true.

The story of Cain and Abel has several purposes. Like much of that section of Genesis, it is designed to trace the beginnings of certain social distinctions. Why, for example, was the nomadic shepherd considered to be on a higher social level than the dirt farmer? How did murder—man's inhumanity to man—get its beginning in the human story? These and other questions, including certain tribal origins, are traced in the story of Cain and Abel.

In the story, Cain and Abel are to be thought of more as types than as historic individuals. They could, for example, stand for that person who feels that the kind of work he does makes him a superior being—the shepherd over the dirt farmer—or the white collar worker over the blue collar worker, though we live in a day when the relative status of the colors is rapidly being reversed. Or, the story could stand for the type who feels that his profession makes him a better human being on a higher plane than other people, or the fair-haired boy of our day, the scientist, who can have the world with a string

around it if he will develop a Sputnik with a round-trip ticket. I might say in passing that in the midst of our national panic, we would do well to realize that we need not only men who can produce Sputniks but perhaps, more important, men who know how to make friends for only thus can the world be held together. If we think of Cain and Abel as types, perhaps more than anything else they stand as types of men who have lost sight of the true nature of brotherhood.

The murder took place in the field—Cain saw to that—and when he had killed his brother, God spoke to him, "Where is Abel, your brother?" and Cain replied, "I do not know." Was he a liar? Was he trying to lie out of a situation when he was caught red-handed? I do not think so. I think there is a poetic truth here that we cannot afford to miss and that truth is this—that Cain did not know where his brother was. Had he known, had he seen his brother he would not have killed him, but in that flash of anger Cain did not see Abel as his brother; he saw him as a competitor for God's favor and for man's. He saw him as an opponent in life's struggle for recognition. He saw Abel not as a brother but as a threat to his security—an enemy—and this is the one he murdered. Thus brotherhood is always violated. This is ever the first step toward the breakdown of brotherhood when we no longer see our fellows as our brothers; then violence breaks out and tensions grow and walls are tossed up around us and brotherhood is beginning to be destroyed.

We slip into this error so easily. One of the curses of our day is the pigeon-hole view with which we look at our fellow men. According to this view, with which we are all obsessed, we see one another not as brothers but as a customer, or a competitor, and our behavior, is altered considerably by which we see. We see a waitress—she is "help"—and he is a Social Security number; she is a Negress—he is a Jew; he is for the merger and she is against it. That tells me all I need to know about either! He is a Yankee—she is a Southerner;—she is a Protestant—he is a Catholic. "What a character," we say, having dealt decisively with one of God's creatures.

Last summer one of my friends had his first vacation in Maine and before he left to go back home to Hartford, he stopped in to see his new friend the general storekeeper with this observation, "My, there are an awful lot of characters in this town." The storekeeper never looked up but quickly replied, "Yup. Come Labor Day and they all go home."

All of us have been shocked with the news story of Central High School in Little Rock. We have been shocked the more because we recognize that the same disease is prevalent in all of our communities. I have met little children in Maine communities who hate the negroes, but who have never seen a negro. I know a man in this state who is quite vocal about his hatred for the Jews, and yet the only Jew he knows is his own physician whom he admires greatly. Such is the viciousness of the insidious disease, prejudice. Did you notice as the tension grew in Little Rock, that those young men and women who came to Central High School determined to attack and harm the negro students attending there—did you notice that they could not touch or lay hands on those students until they had first thrown up a barrage of name calling? They couldn't attack these people until they had convinced themselves and those around them that they were attacking not brothers but something less than brothers—a low form of life suggested by the vicious names they called. The first step in the deterioration of brotherhood is always that we see our brothers as something less than brothers and when we do we treat our brothers as something less than brothers.

The converse is equally true. When we see our fellow human beings as brothers, our attitudes and relationships are magically transformed. A few weeks ago a group of negro students from Tougaloo College visited our community and some of them stayed in the homes of people in our parish. A letter came back from one of those students—pathetic in

simplicity and yearning. The letter ended th this paragraph:

"Never have I met such nice people and now more than ever I found that there can be human relationship toward all people." (That's not asking for very much, is it?) "This I've learned from you. If possible will you think of Charl, Gloria and me occasionally?"

he story of Cain and Abel goes on. The light of Cain was that of everyone who vio- tes and desecrates brotherhood. He was riven away from his home and his kindred, parated from the rest of the world, "a wan- erer on the earth."

Cain was isolated from the rest of the world ut, mark you, it was a self-imposed isolation. his is always the curse of prejudice. We uild up around ourselves walls of solitary onfinement that separate us apart from the est of mankind. Thus Cain was separated rom his fellows and from God. God did not bandon Cain but Cain by his own behavior solated himself from God. "Then Cain went way from the presence of the Lord."

The tribe which descended from Cain, the Kenites, was a tribe noted for its profound ense of revenge. The bitterness and prejudice f Cain was passed on from generation to gen- ration. If one member of their tribe were urt, the enemy tribe must be hurt seven times s much. If one of their members suffered, even of the enemy members must suffer in eturn. This kind of revenge and hatred grew nd multiplied with the years, and generations ater when Lamech headed the tribe, the cry f revenge was multiplied "If Cain shall be venged seven fold truly Lamech seventy and even fold." Thus the vicious circle moves on —hate breeding hate—revenge producing reater revenge—prejudice producing preju- dice. How do we break this vicious circle in which mankind is caught?

We do not break it. God has already broken it and calls us in his way to the new life. As we enter the Advent Season, we are mindful of God's miracle of love which took place in the fullness of time when "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." God sent his son to earth and Jesus grew up in a land which knew every kind of hatred and prejudice the world has ever experienced. How incisively he cut across the barriers that separate men. He dined with the publicans and the sinners as well as with the Pharisees. He was friend of the rich and of the poor—of the good men of his day and the sinners. He even stopped to drink water at the well of Samaria and to talk with the woman who had come there to draw. Samaritans and Jews were at each other's throats, but Jesus, a Jew, broke the cycle by demonstrating love and friendship. Through a world of bitterness and hatred, Jesus walked with a radiant love and a confident trust. His life was directed by a faith in God and his security was God's love which he shared with all people. What a contrast to the cry of Lamech is Jesus' discourse with Peter. Peter asked "Lord, how oft shall my brother sin against me and I forgive him—until seven times?" and Jesus replied, "I say unto you not until seven times but until seventy times seven." The vicious cycle of prejudice and hatred is broken by God's intervening act of love and for those who would follow him, the cycle is broken forever.

The future belongs to him; his way is rooted and grounded in God's truth. God is the Father of all mankind, and men are brothers one of another. It is the will of God that we share in this miracle of love.

A BOOK REVIEW ARTICLE

GOSPEL PARALLELS—A SYNOPSIS OF THE FIRST THREE GOSPELS
Thomas Nelson & Sons, 1957. xii. + 191 pp. $2.50.

(At the request of the Editor, Miss Lucetta Mowry of the Department of Biblical Literature, Wellesley College, contributes this review article of the important, scholarly work of Professor Burton H. Throckmorton, Jr.)

The Interpreter's Bible stands as testimony to the interest in biblical literature aroused by the Revised Standard Version of the Bible. This recent translation has also required the availability of tools so necessary for those individuals primarily dependent upon an English translation of the Greek text of the New Testament. One of the demands created by the new translation was a harmony or synopsis of the first three gospels. Preparation for such a work was undertaken by a committee composed of Henry J. Cadbury, Frederick C. Grant and Clarence T. Craig. The details of this laborious work with its numerous demands, especially that of unfailing accuracy, were assigned to Burton H. Throckmorton, Jr., who at that time was an instructor in New Testament at Union Theological Seminary and lecturer at Columbia University and is now Hayes Professor of New Testament Language and Literature at Bangor Theological Seminary. *Gospel Parallels: A Synopsis of the First Three Gospels* was a very fortunate result of this effort.

This particular synopsis of the first three gospels has not only filled a need for presenting the text of the three documents in the form of a harmony but has also supplied another demand equally great, an English text of Albert Huck's *Synopsis of the First Three Gospels* (9th ed. by Hans Lietzmann; Engl. trans. by Frank Leslie Cross, 1936). Since the majority of instructors in New Testament literature had used either the German Huck-Lietzmann synopsis or the English edition during the period of their graduate training and since they later found themselves confronted by students in the classrooms who, in general, did not have the ability to read either German or Greek, they were compelled to use unfamiliar, yet available harmonies of the gospels in English; e.g. *A Harmony of the Synoptic Gospels* by E. DeW. Burton and E. J. Goodspeed; *A Syllabus and Synopsis of the First Three Gospels* by W. E. Bundy. These earlier harmonies had been extremely useful, but under present circumstances there was a genuine need for an English edition of Huck's Synopsis which offered a translation not only of the German notes of the Huck-Lietzmann text (cf. F. L. Cross' English translation) but also of the Greek text of the gospels themselves. *Gospel Parallels,* therefore, has made this dual contribution for students and their instructors, the presentation of the Huck-Lietzmann Synopsis with its familiar format and a complete English translation.

The advantages of the format are those of the Huck-Lietzmann Synopsis as compared with other arrangements of the synoptic material. With the minimum amount of confusion in the arrangement of parallel passages of the three gospels the sequence of each gospel has been maintained. When the material of one gospel does not correspond to the order of another gospel, these passages are repeated so that the material of each gospel is given in sequence. Compared with the Burton-Goodspeed Harmony, which favors the Lukan rather than the Matthean order, the Huck-Lietzmann arrangement presents in its very structural form an unprejudiced printing of the gospel texts. Similarly, the division of the material into sections with titles appropriate to the subject matter indicates without undue complexity the episodic nature of the gospel material. While Bundy's Synopsis has undoubtedly performed this task more accurately by dividing the material into smaller fragments, it has thereby sacrificed a sense of the continuity of the gospel narrative. The Huck-Lietzmann arrangement of the gospels not only shows the parallel sections of the gospels but also, by printing the same wording of the two or three gospels on the same line of the page, whenever possible, indicates parallels in vocabulary and in the structure of sentences. This device, though not as elaborate as Bundy's printing of the text in bold-faced type or in italics, serves quite adequately in its less complicated form to distinguish the differences between details of the gospel accounts.

In the preface to the *Gospel Parallels* attention has been called to two extremely important advantages which this synopsis offers to students who are not familiar with Greek. These contributions, the citation of non-canonical parallels and the variant readings of ancient manuscripts, need to be stressed. Although

cognition of the limited value of a complete ding of variant readings for an English nslation has rightly restricted the number manuscripts referred to for support of a ren text, the inclusion of the most signifi- nt variant readings provides the student th some knowledge of textual problems.

The usefulness of quoting non-canonical rallels can easily be illustrated, thereby in- rating the importance of this frequently glected phase of synoptic criticism. In per- pe # 6 appear the three parallel accounts Jesus' baptism. At first glance the two ditional verses of the Matthean account, nich report the conversation preceding the ent, seem to be helpful in supplying the otivation for Jesus' action. John the Bap- t's question, which admits Jesus' superiority d implies that John is authorized to in- tute an important baptism, evokes from sus a reply which states that Jesus has come the baptism for "it is fitting for us to ful- all righteousness." Comparison with a sim- rly construed conversation in the Gospel cording to the Hebrews gives some perspec- ve on the value of the Matthean addition. cording to the apocryphal gospel, the ason for Jesus' participation in John's rite to affirm his sinlessness. The rite became ie medium whereby Jesus made certain that is sinlessness was sinless. In the light of this nalogy the first evangelist's supplement to ie baptismal episode was clearly contrived deal with the issue of the greater being aptized by the less. Jesus did not need bap- sm but his disciples did in order that they ight fulfill the demands of a higher right- ousness. By desiring to fulfill all righteous- ess, Jesus, according to the first evangelist, eclares that he cannot allow the question re- arding the propriety of the greater being aptized by the less to interfere with his deter- ination to exhibit in his own life the full ieasure of righteousness demanded by him of thers. The perspective gained from the pocryphal account lends support to the argu- ient that the motivation, as supplied by the rst evangelist, is too weak to account for the emendously important experience described fter the baptismal episode by the rending of he heavens, the descent of the dove and the oice from heaven. Neither the desire to be n example of righteousness to others (Gospel ccording to Matthew) nor the desire to safe- uard his own sinlessness (Gospel according o the Hebrews) explains sufficiently the moti- ation for the experience which follows. The pocryphal gospel makes the origin and sig- ificance of the Matthean addition to the baptismal narrative quite clear. As the apocryphal evangelist has been concerned with the issue of Jesus' sinlessness so had the first evangelist been embarrassed by Jesus' subordination to John the Baptist.

The value of footnotes which refer to parallel material of the gospels in non-parallel contexts, to parallel material in the non-canonical gospels (quoted for the first time in an English synopsis) and to the manuscript evidence for variant readings cannot be underestimated. Only occasionally does one notice the omission of an important reference such as James 5:12 in pericope #25 for Matthew 5:37. It would have been helpful to point out that the translators have changed the meaning of the Greek text of Matthew 5:37 by substituting a translation of James 5:12. It is probable that Jesus' teaching on swearing is more correctly reported in James than in the gospel according to Matthew. The first evangelist actually stated "let your word be 'yes, yes; no, no'" (Matt. 5:37a). Comparison of the Matthean form with Slavonic Enoch 49:1-2, "I swear to you my children, but I swear not by any oath, neither by heaven, nor by earth, nor by any other creature which God has created. (The Lord said: there is no truth in man, let them swear by the words "yea, yea" or else by "nay, nay"). 2. And I swear to you yea, yea that there has been . . ", indicates that this evangelist does not have in mind the abolition of the oath through integrity. According to the first evangelist, the oath involves the use of God's name or some reference to God through his possessions. Since God does not use the oath, its use must be cancelled. If men need to swear, let them use "yes, yes; no, no". The substitution of the double "yes" and "no" serves as a functional equivalent for the oath and acts as a binding affirmation without being by definition an oath. Hence the meaning given the gospel according to Matthew differs considerably from that indicated by the English translation of the text.

Such omissions of references, however, are extremely rare in *Gospel Parallels.* Indeed, those of us who have constantly used this synopsis for classroom instruction can report that it is fulfilling the hope expressed in the final paragraph of the preface, that it "may stimulate a more thorough study of the Gospels in translation which all can understand."

LUCETTA MOWRY

Wellesley, Massachusetts

CONVOCATION WEEK, 1958

January 27, 28, and 29

DR. Paul Tillich will open the 1958 Convocation Week with the first Lewis French Stearns Lecture at 2:30 p. m. on Monday, January 27th, and Dr. Howard Thurman will close the annual religious festival with the Beach Quiet Hour on Wednesday, January 29th, at 3:45 p. m. During the three days these two spiritual leaders will be joined by Dr. Frederick C. Grant and Dr. Perry Miller in a series of twelve presentations which promise to attract a record number of attendants to the Hammond Street Congregational Church and Bangor Theological Seminary.

THE BEACH QUIET HOUR

The Beach Quiet Hour will be led by Dr. Howard Thurman, Dean of Marsh Chapel and Professor of Spiritual Resources and Disciplines at Boston University. Born at Daytona Beach, Florida, Dr. Thurman holds the B.A. degree of Morehouse College and the B.D. degree of the Colgate-Rochester Divinity School; he has done graduate study at the Divinity School of Oberlin College and with the famous Rufus Jones of Haverford College. Many schools have honored Dr. Thurman with academic degrees, including: Howard University, D.D.; Wesleyan University, D.D.; Ohio Wesleyan University, HH.D.; Washington University, LL.D.; and Tuskegee Institute, Litt.D.

Before coming to his present position, Dr. Thurman organized and developed a unique interracial, intercultural and non-sectarian church. From a small group of thirty persons, the membership has grown to over 300, including Caucasians, Negroes, Japanese, Chinese, and Latin Americans. In addition, there are more than 1000 members-at-large living in more than a half-dozen countries and the continental United States. He now serves as minister-at-large of the church. In 1953 he was designated as one of the twelve outstanding preachers of the United States in a nation-wide poll conducted by *Life* magazine. He was a contributor to the *Interpreter's Bible* and is the author of many books, including: *The Greatest of These, Deep River, Meditations for Apostles of Sensitiveness, The Negro Spiritual Speaks of Life and Death, Jesus and the Disinherited, Deep is the Hunger, Meditations of the Heart, The Creative Encounter, The Growing Edge.*

As a lecturer Dr. Thurman has a world-wide reputation. In 1935-36 he was chairman of a pilgrimage of friendship to India, Burma, and Ceylon and lectured in more than forty institutions. As a college preacher he has spoken in over 200 American and Canadian institutions. He has been the Ingersoll Lecturer at Harvard University, a visiting professor at the University of Iowa, and convocation lecturer at such institutions as Eden Theological Seminary, Andover Newton Theological School, Pacific School of Religion, Howard University, the University of Toronto, and Union Theological Seminary. His general theme at the 1958 Bangor Convocation will be "The Religion of Jesus."

THE LEWIS FRENCH STEARNS LECTURES

Dr. Paul Tillich, University Professor at Harvard University, will deliver the Lewis French Stearns Lectures on Christian Theology under the general theme, "The New Being." Dr. Tillich, world-famous philosopher and theologian, was born in Prussia in 1886 and is the son of a Protestant minister. He studied at several European universities and received the Ph.D. degree from the University of Breslau in 1911. Honorary degrees have been awarded him by many educational institutions including the University of Halle, Th.D.; Yale University, S.T.D; Harvard University, D.D.; Princeton University, L.H.D.; University of Glasgow, D.D.; and the Free University of Berlin, Ph.D. In 1956 the West

erman Republic granted him its highest service award, *Grosse Verdienstkreuz.*

During the first World War Dr. Tillich rved as a chaplain in the German army. rom 1919 to 1933 he held professorships of ilosophy and theology in German universities Berlin, Marburg, Dresden, Leipzig, and rankfurt-am-Main. As an outspoken critic of azism he was compelled to leave Germany, d he came to America to serve from 1933 1955 as Professor of Philosophical Theology Union Theological Seminary, New York ity. Since 1955 he has been a faculty member at Harvard with the title of University rofessor and with the privilege of working on the frontiers of knowledge" without restriction as to field. Dr. Tillich is a member f the American Theological Association, the merican Philosophical Association, and the merican Academy of Arts and Sciences.

The writings of Dr. Tillich cannot all be sted in this brief account. Many of his works re published in both German and English, nd several have been translated into Italian, Dutch and Japanese. Some of the titles are: *Religionsphilosophie; Das System der Wissenschaften; Die Sozialistische Entscheidung; The Protestant Era; Love, Power, and Justice;* and *Dynamics of Faith.* At the present time Dr. Tillich is writing the third and final volume of his life work, *Systematic Theology,* two volumes of which have previously been published by the University of Chicago Press. This theology is built "on the method of correlation between questions arising out of the human predicament and the answers given in the classic symbols of religion."

THE FRANCIS BRIGHAM DENIO LECTURES

The Francis Brigham Denio Lectures on the Bible will be given by Dr. Frederick C. Grant, Professor of Biblical Theology in Union Theological Seminary, New York City. Dr. Grant was born in Beloit, Wisconsin, and received his earlier education at Lawrence College and Nashotah House. He received the B.D. degree from General Theological Seminary in 1913, the S.T.M. degree from Western Theological Seminary, Chicago, in 1916, and the Th.D. degree from Western in 1922. His honorary degrees include: S.T.M., General Theological Seminary, 1952, S.T.D., 1953; D.D., Nashotah House, 1927; D.D., Garrett Biblical Institute, 1938; D.S.Litt., Kenyon College, 1939; L.H.D., University of Chicago, 1953; D.C.L., Bishop's University, Quebec.

An ordained priest in the Protestant Episcopal Church since 1913, Dr. Grant was rector of Trinity Church, Chicago before entering academic work. He was Dean of Bexley Hall, Kenyon College, 1924-26; Professor of Systematic Theology and Librarian at Berkeley Divinity School, 1926-27; President of Seabury Western Theological Seminary, Evanston, 1927-38; and, since 1938, Professor of Biblical Theology in Union Theological Seminary, where he was also Director of Graduate Studies, 1945-54. As an outstanding leader in religious and educational organizations, both denominational and interdenominational, Dr. Grant has held the following positions: member of the Society of Biblical Literature and Exegesis, president, 1934; member of the Chicago Society of Biblical Research, president, 1924 and 1929; vice president of the American Association of Theological Schools, 1936-38; member of the Committee on Revision of the American Standard Revised Version of the Bible; member of the Versions Committee of the American Bible Society, 1944-54; member of the General Convention of the Protestant Episcopal Church, 1928, 1931, 1934, 1937; member of the Committee on Marriage and Divorce, 1928-40; Committee on Hymnal, Committee on Constitution and Canons, Committee on the Ministry and chairman of the Committee on Christian Education, Diocese of Chicago, 1928-38. He is the author of over twenty books, the latest of which are *Ancient Roman Religion,* and *The Gospels, their Origin and Growth.* He served as editor-in-chief of the *Anglican Theological Review,* 1924-55. The general theme of the Denio Lec-

(Text continued on page 18)

The Beach Quiet Hour

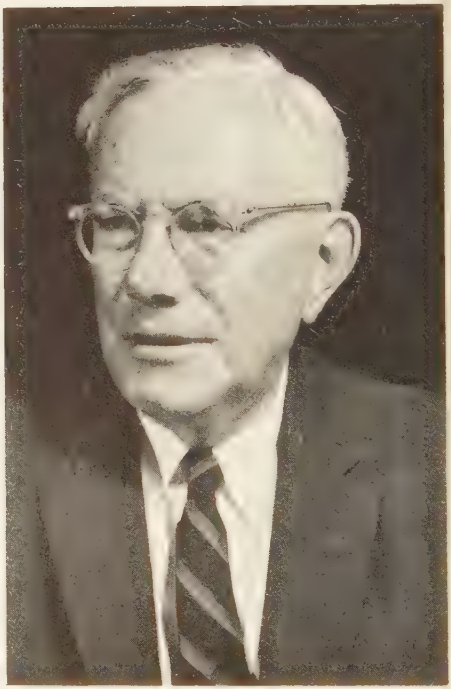
DR. HOWARD THURMAN

General Theme: "THE RELIGION OF JESUS"

I. Jesus as Religious Subject
II. Children of God
III. The Soundless Passion of the Single Mind

The Lewis French Stearns Lectures on Christian Theology

DR. PAUL TILLICH

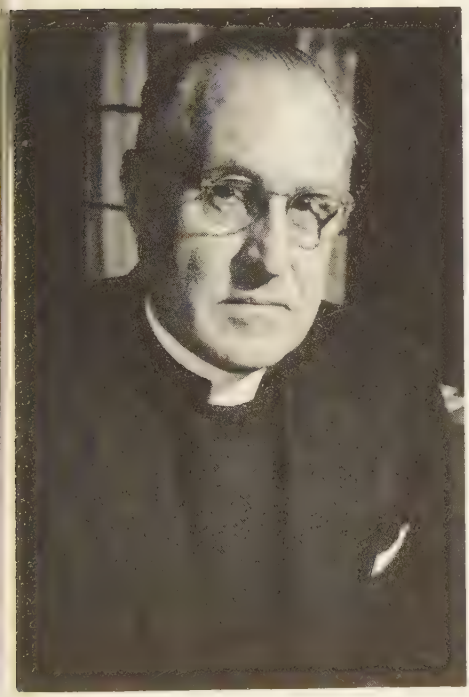


General Theme: "THE NEW BEING"

I. The New Being
II. The New Being and the Church
III. The New Being and the World

ne Francis Brigham Denio Lectures on the Bible

DR. FREDERICK C. GRANT



General Theme: "ANCIENT JUDAISM AND THE NEW TESTAMENT"

I. Jesus the Galilean
II. Heirs of the Promise
III. The Christian Synagogue

The Samuel Harris Lectures on Literature and Life

DR. PERRY MILLER

General Theme: "THE INTRANSIGENT AMERICAN PROTESTANT"

I. A Colonial Dialect
II. "Walden" and "Moby-Dick"
III. Mark Twain and His Successors

tures will be "Ancient Judaism and the New Testament."

THE SAMUEL HARRIS LECTURES

"The Intransigent American Protestant" is the provocative title of the general theme of the Samuel Harris Lectures on Literature and Life to be delivered by Dr. Perry Miller, Professor of American Literature in Harvard University.

Born in Chicago, Illinois, Dr. Miller received the Ph.B. degree from the University of Chicago in 1928 and the Ph.D. degree in 1931. From 1931-39 Dr. Miller was an instructor on the faculty of Harvard University, from 1939-46 an associate professor, and since 1946 he has been Professor of American Literature. In 1952 he served as professor of a seminar in American studies in Tokyo University, Japan. Dr. Miller was a member of the Institute for Advanced Study from 1953-54. During World War II he served successively as captain and major in the United States Army, 1942-45.

Dr. Miller holds membership in the Massachusetts Historical Society, the Colonial Society of Massachusetts, the American Antiquarian Society, and the Modern Language Association. Considered one of the foremost authorities on Puritanism, Dr. Miller displays his vast knowledge of the subject in his own literary world and other writings which he has edited. His keen interest in this particular period of New England religious history is reflected in the following titles of his books: *Orthodoxy in Massachusetts,* 1933; *The Puritans* (with T. H. Johnson), 1938; *The New England Mind,* 1939; *Jonathan Edwards,* 1949; *Roger Williams,* 1953; *From Colony to Province,* 1953.

SEMINARY NEWS

SEMINARY PROFESSOR RECEIVES DOCTOR'S DEGREE

The Rev. David W. Jewell, Associate Professor of Christian Education at Bangor Theological Seminary, was awarded the degree of Doctor of Education by Teachers College, Columbia University, New York City, on October 28, 1957. Dr. Jewell completed his residence study at Columbia University before joining the Seminary faculty in September of this year. He holds the B.A. degree of Carleton College in Minnesota and the B.D. degree of Union Theological Seminary in New York; he served the latter school as instructor in the department of Religious Education and Psychology from 1955 to 1957.

JUSTICE ROBERT B. WILLIAMSON HONORED

The Honorable Robert B. Williamson of Augusta, Maine, Chief Justice of the Maine Supreme Court, and a member of the Board of Trustees of Bangor Theological Seminary, received a citation award from Andover Newton Theological School at a special convocation held in Newton Centre, Mass., on Friday, November 8, 1957. At this service sixteen lay people received citations for outstanding leadership in Christian service to the community, the church, and the wider interests of the Kingdom of God.

Justice Williamson's citation reads as follows:

"This noted jurist is as devoted to the Gospel as to the Law, is a member of the South Parish Congregational Church in Augusta, and has served the Maine Congregational Conference as a Director and as President. He is now chairman of the Board of Trustees which is charged with the responsibility of handling the Conference's investments."

CE PRESIDENT FENNER RESIGNS TO AKE MASSACHUSETTS PASTORATE

The Rev. Daniel W. Fenner, L.H.D., recent- resigned his position as vice president of the minary, and on December 1, 1957, he be- ne minister of the Grace Congregational urch, Framingham, Mass. Thus the Semi- y honored an understanding with Dr. Fen- that he would wish to return to his chosen fession of the pastoral ministry after a riod of service as a school administrator.

Dr. Fenner was called to his present posi- n in September, 1953, to assist in the early ges of the Seminary's 150th anniversary de- opment program. As vice president during past four years, he has been responsible the school's expanded activities in general blic relations, the recruiting of students, and solicitation of funds for annual operating eds and capital expenditures. Since 1953 rollment has been substantially increased, veral thousands of dollars have been received new annual gifts from churches and in- viduals, and during the past year a quarter a million dollars has been raised for a new rary and administration building.

The Bangor community also has benefited m Dr. Fenner's activities. He has been a nder of the work of the Community Chest, e Northern Conservatory of Music, the Ban- r Symphony Orchestra, and the Bangor tary Club. He has spoken many times be- re local church and civic groups. Dr. Fen- r had a successful business career before king up his studies for the ministry. He lds the A.B. degree *magna cum laude* of olby College, the B.D. degree of Bangor heological Seminary, and the honorary .H.D. degree of New England College. He as served pastorates in Maine at Solon, Han- cock and Skowhegan. As an alumnus of the Seminary, he will act as a regional representative of the school in eastern Massachusetts.

Before leaving the campus the Fenner family was honored at a testimonial dinner in the Seminary dining room. A desk set, appropriately inscribed, was presented to Dr. Fenner. At its semi-annual meeting on December 2, 1957, the Board of Trustees adopted the following resolution in appreciation of Dr. Fenner's outstanding service to the Seminary:

"Assembled on December 2, 1957, in semi-annual meeting the Trustees of Bangor Theological Seminary join unanimously in this Resolution of grateful appreciation of the services of Daniel Walrod Fenner as Vice President during the period from September 1, 1953, to November 30, 1957.

Daniel Walrod Fenner, diploma, Bangor Theological Seminary, 1951; B.A., Colby College, 1952; B.D., Bangor Theological Seminary, 1952; L.H.D., New England College, 1956, in his address at his installation defined contemporary life as active, business-like, practical, matter of fact—good qualities, but needing the addition of one more, knowledge of things spiritual. His service to the Seminary realized all five of these qualities. He was indefatigable in his task of bringing men and money to the Seminary and he added to the good name of the institution through preaching in many churches, leadership of one of the campaigns of the Bangor-Brewer Community Chest, committee activity in the Rotary Club of Bangor, presidency of the Bangor Symphony Orchestra, and trusteeship in the Northern Conservatory of Music. We remember his good work. We thank him for it and we also thank his wife, daughter, and sons for their contribution to him of strength for his ministry."

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

'07—In the worship program of the Federated Church of Tolland, Conn., for Sunday morning, October 13, 1957, it was announced that the pastor, William C. H. Moe, would complete 57 years of active service in the Christian ministry at the close of the fiscal year, and that he would request the Federated Church to release him from his duties as minister on December 31, 1957. Dr. Moe began his ministry in January, 1901, while attending Moody Institute in Chicago. The following spring and summer of 1901 he preached in the Peruville Methodist Church in New York and in September of the same year he accepted a call to the Congregational Church in Granby, Vermont. Dr. Moe entered Bangor Theological Seminary in 1903 and graduated in 1906, during which time he held student pastorates in the Congregational Church of Old Town, Maine, and the Forest Avenue Congregational Church of Bangor. Following short pastorates at Enfield, N. H., and North Pomfret, Vermont, Dr. Moe accepted a call to the Congregational Church of Norwich, Vermont. While in the latter parish he attended Dartmouth College, graduating in 1910. Then followed a three-year pastorate at North Chelmsford, Mass., a seven-year pastorate at Westport, Conn., (including 14 months overseas as a Y.M.C.A. secretary), a five-year pastorate at Twinsburg, Ohio, and a twenty-three-year pastorate at Guilford, Conn. In the spring of 1948 Dr. Moe was called to the Federated Church of Tolland, Conn., and began his ministry there on July 1st.

Sunday, December 22, 1957, was a great day in the life of Dr. Moe for it was on that day that he was honored at a community gathering of over 200 townspeople, besides state and county leaders, held in the parlors of the Federated Church of Tolland. United States Representative Antoni Sadlak was among the surprise visitors at this occasion. President Eisenhower sent a congratulatory telegram, and Sheriff Paul Sweeney of the Tolland County Jail, where Dr. Moe served as chaplain, also sent a letter of profound gratitude and esteem. Dr. Moe was presented with a gift of luggage by his friends. *(Address: Tolland, Conn.)*

'10—A change of address has been received for Ralph A. Christie. *(Address: 703 Ridge Road, Wethersfield, Conn.)*

'19—On October 23, 1957, the Solon Federated Church (Cong.-Meth.), of which Preston W. Pennell is pastor, celebrated the 25th anniversary of its federation. At the silver anniversary dinner held in the church vestry Rev. Daniel W. Fennert '51, Rev. Valton V. Morse, '40, former pastors of the church, and Rev. Alfred G. Hempstead, '20, Superintendent of the Augusta District of the Methodist Conference, were the speakers. Letters of greeting were read from the following pastors of the church since its federation: Rev. Frank B. Allan, '51, Mrs. Evelyn Avery Flood, Rev. Paul L. Muder, Rev. Charles S. Sowder, ex-'34, Rev. John H. Olsen, '33, and Rev. Gilman Lane. A former Superintendent of the Augusta District of the Methodist Conference, Rev. Chauncy D. Wentworth, also sent greetings. Mrs. Pennell was in charge of the committee on arrangements and the supper was sponsored by the Ladies' Auxiliary of the church. Dr. Cornelius E. Clark, '22, preached the anniversary sermon on Sunday, October 27th. *(Address: Solon, Maine.)*

'20—Rev. L. Clark French has recently accepted a call to the Congregational Church of Higganum, Connecticut. He was minister of the West Congregational Church, Taunton, Mass., 1955 - 57. *(Address: Higganum, Conn.)*

'24—Rev. and Mrs. Thomas J. W. Cornish were honored on Sunday evening, October 20, 1957, at an open house in the vestry of the Congregational Church of Presque Isle, Maine. Over 200 guests from the parish, the community, and out of town were present at this occasion which marked the closing of 14 years of pastoral service with the Presque Isle Congregational Church (1943-57). Mr. Cornish began his pastorate with the Congregational Church of Cornish, Maine, on October 27, 1957. *(Address: Cornish, Maine.)*

Frederic E. Charrier has assumed the pastorate of the Congregational Church in North Hampton, New Hampshire. For the past year he has been minister of the South Congregational Church, Peabody, Mass. (1956-57). *(Address: North Hampton, N. H.)*

On September 15, 1957, G. Rowell Crocker began his work as a member of the parish staff of Trinity Church, New Haven, Conn., in the capacity of Assistant to the Rector. Rowell has entered upon a different kind of ministry in that he is specializing in pastoral work. It is one of his duties to call on some 1200 families at least once a year and to be responsible for hospital visitation. He also assists at the main Sunday service and alternates with the pastor in conducting the service of Holy Communion each Sunday; he conducts a service of his own each Sunday afternoon and is teacher of the Parents' Class. This move brings the Crockers near their son Richard, who lives in New Haven with his wife and three boys. Daughter Helen and her husband, an officer in the Air Force, and their four children are now stationed in Formosa *(Address: 3 Summit Road, Hamden, Conn.)*

'32—A change of address for Harold A. Mercier. *(Address: Walker, Minnesota.)*

—Reginald A. Merrifield has recently been called to the Congregational Church of Cedar Grove, Pa. He was minister of the Dille Cooperative Parish, Le Raysville, Pa., from 1954-57. *(Address: Cedar Grove, Pa.)*

—Raymond E. Fiedler is serving the Congregational Churches of Chaplin and North Windham, Conn. He formerly served the First Congregational Church, North Carver, Mass., from 1951-57. *(Address: Chaplin, Conn.)*

'36—Kenneth Cook was appointed to the Washington Avenue Methodist Church, Portland, Maine, at the last Maine Methodist Conference. He was minister of the Methodist Church in Calais from 1955-56. *(Address: 21 Alton St., Portland, Me.)*

'39—Jellison N. Lello won third prize in a Poetry Day contest held recently under the auspices of the Maine Poetry Day Association. The title of Jellison's winning poem was "Nature's Almanac." *(Address: 25 Paris St., Norway, Me.)*

'41—W. Arthur Rice was honored recently by the Massachusetts Council of Churches and the Commonwealth of Massachusetts in being appointed chaplain at both the Reception and Detention Centers for Boys and Girls in Boston. Art has been instrumental in founding the Roxbury Juvenile Court Protestant Chaplains and has been its chairman for the past ten years. *(Address: 28 Mather St., Dorchester Center 24, Mass.)*

ex-'41—The service of ordination for Randall C. Mason, Jr., was held at the First Congregational Church of Paterson, New Jersey, the church where the ordinand's father, Randall, Sr., has served as pastor for the past eleven years. Ordination to the Christian ministry fulfilled a life-long ambition on Randall, Jr.'s part and brought great satisfaction and happiness to all the members of his family, most of whom were present at the service. The happiest one of all, perhaps, was his devoted mother, Ruth Mason, for many years a great sufferer and invalided from arthritis, who was unable to be present. *(Address: P. O. Box 2658, Paterson, N. J.)*

'44—Paul E. Syster is minister of the Congregational Church of Ankeny, Iowa. He served the First Congregational Church, Hastings, Nebraska, from 1954 - 57. *(Address: Box 273, Ankeny, Iowa.)*

'44—John P. Webster was chaplain at Bangor Seminary during the week of December 2, 1957. *(Address: 12 South Main St., West Hartford 7, Conn.)*

'48—On September 21st last Everett I. Campbell was appointed to the staff of the Industrial Home for Crippled Children in Pittsburgh, Pa., in the position of psychologist. In addition to this new work, Everett is continuing to give one day a week to the Veterans Administration hospital, where he is engaged in a

research program in collaboration with the Protestant chaplain.

The Home is a hospital and rehabilitation center for both post-polio and cerebral palsied children ranging in age from infants to late teen age. The Home also affords a very active program for amputee children. During its long history the Home has never denied treatment to a handicapped child for financial reasons; however, the handicapped children accepted for its program are those in whom is seen the possibility of some degree of rehabilitation and education. Everett writes that he finds the work "professionally challenging and extremely interesting."

During the months of July and September Everett served as interim pastor of the Spring Hill E. P. Congregational Church in Pittsburgh and in August conducted church services in the local Congregational churches while the regular ministers were on vacation. At the present time he is helping the Spring Hill Church until a full-time minister is appointed. *(Address: 4531 Forbes St., Apt. 104, Pittsburgh 13, Pa.)*

'49—Congratulations to another of our literary alumnae, Mary C. Clapp, whose book, *The Golden Quest of Worship,* was recently released by its publishers, the Vantage Press, New York City. *(Address: Box 44, Windsor, Mass.)*

'50—Irvin R. Lindemuth has been elected as minister of Birmingham Congregational Church, Pittsburgh, Pa., where he has been serving as Assistant to the pastor since 1954 *(Address: 25 Carrick Ave., Pittsburgh 10, Pa.)*

'53—C. Raymond Probst is attending Defiance College. *(Address: Sisson Hall, Defiance College, Defiance, Ohio.)*

'54—A change of address for Werner E. Eichel *(Address: Ahle 124, 1 Kreis Herford, Germany.)*

'55—The Universalist Church of Pittsfield, Maine, of which Robert D. Fiske is minister, has recently completed a major building project costing between $40,000 and $50,000. This program included the purchasing of a new parsonage, the com plete redecoration of the church interi and exterior, a new roof, the addition c church school rooms, a new hot-top par ing lot, and a complete remodelling c the church in general. A service of ded cation is scheduled for January 5, 195 Bob is attending the University of Mai and expects to receive his A.B. degree a the winter graduation exercises in Jan ary. *(Address: Pittsfield, Me.)*

'56—Henry Hansen has been called to th pastorate of the Ponckhockie Congreg tional Church, Kingston, N. Y. For th past year Hank has been serving th Smith Mills Congregational Church i South Dartmouth, Mass. *(Addres Kingston, N. Y.)*

'57—Under the leadership of Raymond H Bradley, Jr., the Congregational Churc of Phillips, Maine, has completed a re modelling program and a service of re dedication was held on October 13, 195 It was good to have a visit from Ray re cently and to know that his work is go ing well in Phillips. *(Address: Phillip Maine.)*

ORDINATIONS, INSTALLATIONS AND RECOGNITIONS

'32—Paul H. W. Olander was installed as min ister of the First Congregational Church Dubuque, Iowa, on November 17, 195 The parts were taken as follows: Call t Worship, Invocation, and Lord's Praye Rev. Arthur W. Meinhardt; Scriptur Reading, Rev. John Walker; Sermo Rev. Ned Burr McKenney, '35; Charg to the Minister, Rev. John E. Knight Prayer of Installation, Rev. Judson H Fiebiger, D.D.; Right Hand of Fellow ship, Rev. Wendell T. Applebee, Jr. Charge to the People, Rev. Charles H Jacobs, D.D.; Benediction, Mr. Olande *(Address: 245 South Grandview Ave Dubuque, Iowa.)*

John P. Webster was installed as minister of the First Congregational Church, West Hartford, Conn., on October 30, 1957. The participating ministers included: Rev. Frederick M. Meek, Rev. Charles Gordon Cumming, Rev. Carl A. Hansen, Rev. Robert G. Mack, Rev. Rockwell H. Potter, Rev. Matthew Spinka, and Rev. Sterling S. White. *(Address: 12 South Main St., West Hartford 7, Conn.)*

—Lowell W. Milliken was installed as minister of the First Congregational Church, Fairport Harbor, Ohio, on November 3, 1957. The sermon was given by Rev. Donald K. Sinclair. Other parts were taken by Rev. Bela Bacso, Rev. William T. Griffiths, Rev. Charles P. Lucky, Rev. Harold K. Messner, Rev. Donald W. Preslan, Rev. Ormund A. Schulz, Rev. Charles W. Strong, Rev. Judson Townley. *(Address: First Congregational Church, Fairport Harbor, Ohio.)*

48—Delbert L. Achuff, Jr., was installed as associate minister of the First Congregational Church, Washington, D. C., October 27, 1957. The participants in the service included: Rev. John F. McClelland, Rev. Arthur F. Elmes, Rev. Charles D. Friou, Rev. Carl Heath Kopf, Rev. Robert W. Oleweiler, Rev. Bernard L. Roberts, and Rev. Philip G. Scott. *(Address: First Congregational Church, 10th and G Streets, N. W., Washington 1, D. C.)*

—A recognition service was held for Robert Haldane, Jr., on October 27, 1957, in the Arbor Grove Congregational Church, Jackson, Michigan. Those participating in the service included: Rev. Charles L. Bagby, Rev. Robert H. Jacobson, Rev. Frank T. Jensen, Rev. Leonard A. Parr, Rev. R. Lloyd Probst, Rev. Nathaniel Skidmore, and Rev. John W. Winger. *(Address: 2524 Spring Arbor Road, Jackson, Michigan.)*

2—Richard K. Bailey was installed as the minister of the First Congregational Church of Clinton, Mass., on October 13, 1957. The parts were taken as follows: Call to Worship, Prayer of Invocation, and the Lord's Prayer, Rev. Richard A. Chartier; Scripture Lesson, Rev. Charles W. Semke; Sermon, Rev. Otis A. Maxfield; Report of the Association Council, Rev. S. Burman Long; Act of Installation, Prayer of Installation, Rev. Clarence W. Fuller, '37; Charge to the Minister, Rev. Benjamin R. Andrews, Jr.; Charge to the Congregation, Rev. Frank E. Duddy; Right Hand of Fellowship, Declaration of Installation, Rev. Frederick B. Cook; Benediction, Mr. Bailey. *(Address: 88 Cedar St., Clinton, Mass.)*

'55—Jack E. Perkins was ordained to the Christian ministry in the South Parish Congregational Church, Augusta, Maine, on November 10, 1957. The parts were taken as follows: Call to Worship, Invocation and Lord's Prayer, Rev. Stanley F. Johnson, '53; Scripture Lesson and Statement to the Congregation, Rev. David E. Wigley, '54; Sermon, Rev. Harvey F. Ammerman; Vows of Ordination, Rev. Carl M. Kingsbury, '54; Charge to the Congregation, Rev. Edward L. Swansburg, '55; Prayer of Ordination, Dr. Marion J. Bradshaw; Declaration by the Moderator of Office Conferred, Rev. Ernest B. Johnson, Jr., '52; Charge to the Minister, President Frederick W. Whittaker, '43; Right Hand of Fellowship, Rev. Orville O. Lozier; Benediction, Mr. Perkins. A reception in the vestry followed the ordination service. *(Address: 61 State St., Augusta, Maine.)*

BIRTHS

'50—Anne and Wesley Haynes on the birth of a daughter, Sandra Althea, on September 5, 1957. *(Address: First Congregational Church, Montclair, N. J.)*

OBITUARIES

'97—The Rev. Edward Holmes Newcomb was born in Hardwick, Mass., November 26,

1867. Before entering Bangor Seminary he attended Mount Hermon School, graduating in 1891. Ordained to the Christian ministry at Richmond, Maine, November 26, 1897, Mr. Newcomb served as pastor of the following churches: Richmond, Maine, 1897-99; South Portland, 1899-1901; Biddeford, 1901-03; Newburyport, Mass., 1903-09; Framingham, 1909-12; Lowell, 1912-17; Keene, N. H., 1917-1929; Kittery Point, Maine, 1931-47. During the year 1930 he resided in Winchester, Mass., before taking up the pastorate of the Congregational Church in Kittery Point. On May 1, 1947, Mr. Newcomb retired from the active ministry and from that time on he and his wife made their home with each of their three daughters, first in Cummington, Mass., in 1947, then in Winchester, Mass., from 1947-55, in Worthington, Mass., and more recently in Manchester, Conn. On January 25, 1957, Mr. and Mrs. Newcomb celebrated their 65th wedding anniversary. Mr. Newcomb's death occurred in Vernon, Conn., on August 30, 1957.

He leaves his wife, Mrs. Lena Webber Newcomb, and three daughters, Mrs. Priscilla Sage, Manchester, Conn., Mrs. William Harris, Winchester, Mass., and Mrs. Warren Rausch, Worthington, Mass. Funeral services were held at the First Congregational Church, Kittery Point, Maine, on September 3, 1957, the Rev. E. Maurice Bussey, pastor, and the Rev. William Gooch, former pastor, officiating, followed by committal services in the Congregational Cemetery of Kittery conducted by Mr. Bussey and Mr. Gooch.

'00—The Rev. Lynn Vernleigh Farnsworth died at his home on High Street in Camden, Maine, on Tuesday morning, December 24, 1957, at the age of 90 years. Mr. Farnsworth was born in South Beddington, Maine, November 27, 1867. He was ordained to the Christian ministry at Steuben, Maine, November 21, 1901, and held the following pastorates: Seal Harbor, Maine, 1900; Steuben, 1901-04; Fort Fairfield, 1904-07; Hampstead, N. H., 1908-12; Saugus, Mass., 1912-17; Worcester, 1917-23; Harwichport, 1923-25. In 1935 Mr. Farnsworth retired from the active ministry but continued to serve the churches as supply and interim pastor. He had been a resident of Camden for the past 14 years. In 1901 Mr. Farnsworth was a member of the Maine State Legislature.

Surviving besides his wife, Mrs. Mary R. Farnsworth, are a daughter, Mrs. Robert A. Whitely, and a grandson, Robert F. Whitely, all of Camden. Funeral services were held on Friday, December 27, 1957, in the Congregational Church in Camden, the Rev. E. Roy Burchell officiating, assisted by the Rev. Melvin Dorr.

BOOK REVIEWS

Existentialism and Religious Belief

By David E. Roberts and edited by Roger Hazelton. Oxford University Press, 1597. 344 pp. $5.00.

This work represents the almost completed manuscript left by David E. Roberts at his untimely death in 1955. He was then the professor of the Philosophy of Religion at Union Theological Seminary, New York. The manuscript was edited and completed by Roger Hazelton, who has done his work so well that there is no sense of incompleteness in the finished product. One is left only with the speculation whether David Roberts himself would not have expanded the chapter entitled "In Conclusion", to incorporate a more critical evaluation of the movement of existentialism. This is not wholly lacking, since there are many hints of such criticism scattered throughout the text, and more explicitly at the end of each section.

This is definitely a book that ministers ought to have and to read carefully. It would be my guess that many of them have been waiting for it. This is not merely because they need to be more informed about the varieties of the movement which has carried the label of "existentialism", and has cut so deeply into contemporary theological thought. Its contribution to the literature of this movement is so significant because the author succeeds in con-

g the cutting edge of some of the ques- with which existentialism has been con- d. There is no attempt to convert the er to this particular brand of philosophi- nd theological thought, or to press the lusion that a Christian theologian must n from existentialist premises. But the er cannot escape the cumulative feeling onviction that the existentialist questions ot be dodged, and that the human prob- they deal with are very real. In other ls, this is not a dilettante piece of writing, h takes a quick tourist trip with camera notebook into the land of those strange zens of the modern world known as the stentialists". If one did not already know David Roberts was a conscientious ent, and also that he had a keen pathy for the problems of modern man, book would certainly supply the evidence. h exponent of existentialism is presented uch a way that he comes through to the ler, sometimes better than in his own ing. And the major issues are followed ough so that the impact of his thinking es an indelible impression.

This was no easy accomplishment. Many isters who have attempted to wrestle with tortuous convolutions of Kierkegaard's tings, or his vitriolic sarcasm, or with the losophical subtleties of Heidegger, will gnize the difficulties involved. Yet the ex- ition of the writings of each of the repre- tatives of this way of thinking, from Pascal Marcel, comes through with clarity which nehow does not over-simplify. One comes ough the experience of reading this book lh the sense of having come to grips with cial issues of our time, from determinism ll freedom, from despair and knowledge, to son and faith. There are times when the zzical humor, and the provocative phrase- gy of David Roberts come to the surface. t the total impact of the book is one of ving come face to face with some of the st disturbing and incisive thinking of our ne.

ANDREW BANNING

THE DIVINE QUEST IN MUSIC

R. W. S. Mendl. Philosophical Library, 1957. 252 pp. $7.50.

Lovers of good music have often been con- nced, and have given expression to their nviction, that music has an essentially religious character. The thesis, however appealing, is not easy to substantiate. The proponent is invariably led into defending the position that all music has this religious quality, since it is extremely difficult to draw a line between "sacred" and "secular" music, between let us say Bach and Beethoven, or between Palestrina and Brahms. Almost invariably the protagonist attempts to prove too much, namely that all music has some measure of beauty, and that all beauty has a religious meaning.

Such is the case with the book under consideration. The author attempts to show not merely that great music has a religious value, but also that it has a "divine" meaning. To support this thesis, he proposes a broad theological foundation, which includes the debatable propositions that beauty is objective, that nature is an expression of divine beauty, and that man the creator of beauty is in some degree divine. Although there is no doubt that the author derives a genuine religious experience from music, such assumptions would have to be carefully examined and modified.

The book may, however, be read with profit, apart from the theological framework. It is the kind of book we often look for, with an evaluation of the works of the great composers, from Bach to Ernest Bloch, from Handel to Hindemith. The author manifests a thorough familiarity with the great musical traditions. And in addition this book provides a source of a wide range of excellent quotations, some derived from the literature of music, and some not.

ANDREW BANNING

GOD'S WAY WITH MAN

By Roger Hazelton. Abingdon Press, 1956. 204 pp. $3.00.

I share with Roger Hazelton the opinion that a consideration of the idea of Providence, which is the subject of this volume, has been improperly neglected in recent theological discussions. Perhaps it is due to the lack of confidence in our ability to support so reassuring a doctrine in the face of the disintegrating and disruptive forces of our time. Perhaps the insistence by many contemporary theologians that we must find God only in the personal encounter has made the idea of God's providence seem irrelevant. Or, it may be that as Hazelton expresses it, "theologians have been notably busy elsewhere." But he also points out that while theologians have passed by

this Christian affirmation, popular religiousness has produced "a notion of Providence as crude as it is curious."

The author makes no attempt to deal with the doctrine systematically, or to build a well-ordered structure of ideas. He suggests the more appropriate analogy of the musical theme with variations, as the subtitle indicates. But this is definitely a virtue in the treatment of his subject. He describes his thought as representing a "fabric of convictions, not too tightly woven to be true, and yet not too loosely put together to be false." The validity of this way of dealing with the idea of Providence rests on the recognition that the experience of Providence must be found in various human situations which seem to defy and to belie the conviction. Prof. Hazelton is attempting to counteract, at every turn, that superficial and lethargic notion of Providence which makes it mean that all things are well, and will be taken care of. Instead he seeks to find in and through such experience as the tragic, the mysterious, freedom and fate, some clues to the sustaining Providence of God. The recognition of Providence ought to come as light shining in and through the darkness.

Throughout the development of his theme, Hazelton gives evidence of having modern man in mind, and of attempting to speak to his condition. In doing so he carries on what he calls a "running conversation" with some of the leading exponents of modern man's condition, such as Jaspers, Marcel, Camus, and others. The total conversation, with them and with the readers, is provocative and satisfying.

ANDREW BANNING

WHAT ARCHEOLOGY SAYS ABOUT THE BIBLE

By Albert N. Williams. Association Press, 1957. 125 pp. $.50.

This book of 125 pages is small enough to carry around in a coat pocket, and it is printed in type so clear and large, that it can be read with ease in a railway coach, bus, or aeroplane. The little book succeeds amazingly well in showing how archeology illumines the biblical narrative, and helps us to know intimately "the lives and times of the men and women to whom God unveiled his plan for the world, and whose reports of that self-revelation make up the bulk of the sacred text." The reader learns about the decipherment of the Babylonian Cuneiform, and the Egyptian Hieroglyphic texts, of Dr. Tischendorf's discovery in Sin of an almost complete Greek bible of 3 A.D., of the Dead Sea Scrolls, and their si nificance, and much else. But the author do much more than the title of the book promise He makes use of the results of scientific biblic scholarship, and retells simply and illumin tingly the history of the Hebrew people, dea ing with: the age of the patriarchs; the s journ in Egypt; the wilderness journey; th birth and death of a nation; and the evolutio of the written bible. He also touches on t light thrown by the Dead Sea Scrolls up the New Testament and appends to his bo a small, selected bibliography. Here is a lit book the minister will enjoy reading, a which he might well use as a text book for a adult bible class.

CHARLES GORDON CUMMI

AN INTRODUCTION TO THE APOCRYPHA

By Bruce M. Metzger Oxford Universi Press, 1957. 274 pp. $4.00.

Bruce Metzger has written a first-rate, cle brief and informative introduction to the i portant but often unread collection of boo known by the misnomer "Apocrypha". T "Apocrypha" constitute, of course, primari those books which were found in the Se tuagint (the pre-A.D. Greek translation of t Old Testament) but were not included in t Hebrew canon. They are Jewish writin which with the Pseudepigrapha (another mi nomer) and a few other documents (e.g. t Dead Sea Scrolls) make up the extant lite ature which Israel produced, roughly betwe the latest writings of the Hebrew Old Test ment and the early Christian era. The apo ryphal writings are part of the backgrou against which the New Testament *must* read if the intention of the various New Te tament writers is relevant to our understandi of their works.

On September 30, 1957 was published t first translation of the Apocrypha to be pr pared by a committee of American schola (The Members of the Catholic Biblical Ass ciation of America are in process of prepari another English translation.) The Standa Bible Committee produced the translation e titled *The Revised Standard Version Apo rypha.* Professor Metzger of Princeton The logical Seminary, who is a member of t Committee, wrote this Introduction to t various books. Very briefly the author dea

historical questions in connection with book; and he outlines the contents of book and summarizes its religious signi-ce. At the end of the volume are three ters dealing with (a) the relation of the rypha to the New Testament; (b) the ry of the Apocrypha in the Church; and the influence of the Apocrypha on Eng-literature, on music, and on art. Two dices on "Current English Translations he Apocrypha" and "New Testament rypha" conclude the book.

re is a concise but dependable introduc-for anyone, minister or layman, who is quite sure what the Apocrypha is all t. Postscript: The RSV Apocrypha itself ailable either as a separate volume, or at nd of some editions of the RSV Bible.

BURTON H. THROCKMORTON, JR.

E GOSPELS: THEIR ORIGIN AND THEIR GROWTH

Frederick C. Grant. Harper, 1957. 216 pp. $3.75.

n 1933 the Abingdon Press published one he early books written by a man who was to become acknowledged as one of Amer-great scholars and one of the Church's most authorities on the gospels—Frederick Grant. The book was called *The Growth of Gospels* and was one of the major works, ny language, on how to study the gospels, their historical and literary relationships, on the traditional and written sources g behind them. During the war the book's es were melted down for metal, so it ld not be reprinted. But the demand for was great and, as the result of numerous uests, Dr. Grant has completely revised nd it is now available under a new title, *Gospels* published this time by Harper. ll students of the gospels will be grateful this new study. It reveals the painstaking, ailed analysis, the sensitivity to balance and portion, the devotion to the highest stan-ds of scholarship, and the warm personal, ightened faith that have long been associ-d with the name of this scholar. This book the result of a lifetime of study, written r the close of forty-five years of teaching. *The Gospels* is not a book that can be read ckly, or by one half-asleep in bed. (Many er books will meet this kind of demand.) This is a book which one must study with a New Testament at one's side. And any reader who wants to be informed with regard to the latest, most competent gospel study would do well to read it carefully.

BURTON H. THROCKMORTON, JR.

SPIRITUAL RENEWAL THROUGH PERSONAL GROUPS

Edited with an introduction and interpretation by John L. Casteel. Association Press, 1957. 220 pp. $3.50.

This small volume is an anthology of reports testifying to the influence which the life and experience of various kinds of personal groups have had upon individuals, churches and ministers. In his introduction, the editor sets the stage by informing us that "a personal group is a small number of persons, meeting face to face regularly for the purpose of the study of the Bible and of the Christian faith; for prayer; for the exchange of experiences, needs, and insights; for taking thought as to how they can best fulfill their calling as Christians to love and serve God and other people."

Lest there be any misunderstanding about what is involved here, he indicates that "the personal group that seeks a new life in Christ will discover that it is required to go beyond congenial associations among friendly people, and to venture into the continuously renewing life given us by God through the fellowship of his Spirit." Not only is this type of Christian experience extremely demanding and meaningful, but it is also experimental; for as is made clear both by Dr. Casteel and all the contributors, there is no neat pattern which any group can follow in order to obtain the desired results. For this reviewer, the above is one of the most significant emphases in the book. Too often in the church when some new (or newly re-discovered) side of the life of faith comes to the fore, the tendency is to define the pattern of its operation and to believe that therein (and thereafter) the Holy Spirit has been confined. The evidence of this book is that personal groups can be a *locus* where the Spirit is at work, but this is not an inevitable consequence of the method or technique employed. Rather, the Spirit is present in the honest and earnest seeking by children of God for a richer and more fundamental expression of the faith.

As in most anthologies the level of writing

and perception is never sustained at its highest, but these reports do come close to being an editor's dream. Although there is wide variation in the kinds of experiences attested to and in the theological sophistication of the writers, all the reports breathe the spirit of personal witness to a meaningful event. It is unfortunate that all of the accounts, save one, are from rather large churches and thus leave the impression that personal groups are possible only where there are hundreds from which two or three may be gathered. As the editor makes clear, however, the Holy Spirit is not confined to the city or suburbia, so pastors and laypeople in small towns and rural areas should not feel that the opportunity for personal group life is denied them.

This book is to be recommended highly to any who seek the assurance that God has not left Himself without witness so long as there are those who honestly seek to know Him and His will for our times.

David W. Jewell

The Next Day

By James A. Pike. Doubleday & Company, 1957. 159 pp. $2.75.

Dean Pike notes in his "Foreword" that "This volume will be classified in the book trade as a 'self-help' book." It is likely also that many in the ministry on seeing the list of topics on the dust cover—How to Make Decisions, How to Sleep, How to Stay Married, etc.—will put the book aside as another one of those "do-it-yourself spiritual uplift things." To so dismiss this probing volume is to do both oneself and one's people a disservice. For Dean Pike admirably fulfills his stated intention that "these pages will enable the reader to meet his problems better; but even more he hopes that many will be led, through their problems, to the true Source of all peace, health, and joy."

This is not to maintain that the book will necessarily convert anyone or to suppose that it presents a simple growth-through-suffering gospel. Rather, in a penetrating and compassionate analysis of particular problems, the author points beyond superficial interpretations of life's anxieties to the fundamental spiritual basis of all human experience. Furthermore, he dismisses easy answers and neatly packaged promises of surcease from pain by demonstrating that the gospel does not remove man from life; indeed, it obligates him to live that life to its fullest, and this is possible only in company with God, the ground of man's very being. Paul's second letter to the Corinthians constantly comes to mind in reading this book.

The individual chapters display an uncommonly high level of competence. But in any work of this nature, each reader will discover certain portions to be of more significance than others for him. This reviewer found Chapter I, "You May be Normal"; the distinction between guilt and remorse as discussed in Chapters 2 and 3; Chapter 12, "How to Handle Sickness"; Chapter 13, "How to Face Middle Age"; and Chapter 15, "How to Die", to be especially germane.

Any pastor who admits that he can still learn about human pain and the gospel's relevance will find this book invaluable for his own thinking and in his own counseling. He will also do well to recommend this important book to those of his people who may be in need.

David W. Jewell

An Essay On Mankind

By Gerhard Hirschfeld. Philosophical Library, 1957. 114 pp. $3.75.

In the preface, the author states, "Increasingly, the question is being asked: How can we solve current world problems not in the interest of any nation or group of nations, but in the interest of mankind? To this question another may be added: What is mankind?" The search for an answer to this appears to be the theme of this essay.

Starting with a discussion of factors which work against the "unity of mankind and prevent the attainment of a concept of mankind," Hirschfeld next quotes from a variety of writers, philosophers and scientists in an attempt to demonstrate that "contemporary thought" apparently provides no adequate concept of mankind. Some aspects of knowledge regarding the possibility of "understanding other worlds," the need for re-orientation of our cultural institutions in line with "the mankind interest," and the need for a group which would be identified by its primary devotion to that interest are parts of the major theme considered. The author feels that "institutions" such as religion, education, science, art, and others are unable to develop the necessary "mankind concept."

. the friends of mankind "ought to" er a body of principles which would verned by the priority of the "mankind t," namely, (1) the sanctity of human uggestive of Schweitzer's "reverence for (2) the oppositional concept to the non- forms of life—man must destroy forms of life, both plant and animal, ler to survive; (3) the priority of the nd interest in major things undertaken man groups. These "friends of mankind" e motivated by "faith in the destiny of nd," a belief that "mankind is created ve an identity and purpose of its own." this reviewer, the book has two major esses: (1) the overuse of highly abstract ge makes it almost impossible for the to follow the argument in many spots; (2) Hirschfeld is either ignorant of, or es to ignore, much of the basic research s currently going on in the field of so- ience.

EDGAR B. MCKAY

, Maine

PLATO AND THE CHRISTIANS

ges from the writings of Plato, selected nd translated with an introduction by dam Fox. Philosophical Library, 1957. 205 pp. $6.00.

am Fox's *Plato and the Christians* is an aling contribution to liberal culture. It s no attempt to rival Archbishop Wil- Temple's *Plato and Christianity* or Dean 's studies in Neoplatonism. It simply brings her a number of passages from Plato's gues and letters, groups them under four ngs—God and Creation, Man and his ny, The Foundations of Morality and ion, and Religion and the Church, and duces each extract by a text from the . The scholarly apparatus of citations, es and table of contents is a model of sion and adequacy. The result is an extra- arily interesting and illuminating demon- ion of the correlation of certain phases of 's thought with Christianity.

ie careful scholar, be he Platonist or the- an, will appreciate the restraint with h Fox handles his material. To let the pts speak for themselves is, he says, erhaps the best way of appreciating e contribution which Plato can make to e adornment or the elucidation of the Christian religion. In some places Christianity and Plato seem to agree. In some places he argues to the same effect as the Christians by a different method, or he attempts proof of what our religion, basing itself on Hebrew assumptions, takes for granted. Sometimes he faces the same problem and comes to a different conclusion. He throws a poetical glamour over commonly accepted propositions. He offers fresh illustrations—a great many of them. He presents us with myths not a few, in which imagination ekes out truth. Sometimes he throws light on Christianity by contrast, or by falling short of its convictions in what are otherwise decidedly theological passages." (pp. 11-12)

Canon Fox's reference to his own translation is one that will appeal to classical scholars:

> "Plato has never been successfully translated into English and probably never can be. . . . It goes to my heart that so much of this is lost in translation. Yet I have presumed to make this translation myself, not only for the particular purpose of these selections, but because the translations I know dissatisfy me almost as much as my own. . . . It is difficult for me not to be afraid that in some passages I have missed the true meaning, but I have done my best." (pp. 13 and 15)

It may be recalled that in *The Wisdom of Confucius* Lin Yutang says that if the Chinese sage were living today he would undoubtedly be a High Church Anglican. Here is Archdeacon Fox's urbane comment on Plato's churchmanship:

> "If he were alive now and in Athens we might expect him to be a practising member of the Orthodox Greek Church, but one cannot help feeling that he would be happier in the Roman Church with its authority, its philosophy, its theology, its ethics, its ceremonies, so carefully defined, so largely claiming to be reasonable. Or would it be still nearer the truth to say that he would have been very much attracted to the Papal system, but would not have been altogether comfortable under any authority? That does not mean however that he would have been a good Protestant, though he was most decidedly, perhaps rather disconcertingly, a Puritan. Of mysticism there are some signs, but these may belong to Socrates rather than to Plato." (p. 23)

Intriguing as are Fox's explanatory comments and summary conclusions, the real worth

of his book lies in the extracts themselves and their sometimes surprising juxtaposition with Christian ideas and Biblical texts. Christian scholarship is greatly indebted to Archdeacon Fox.

CHARLES F. SAWHILL VIRTUE

Orono, Maine

LIFE-SITUATION PREACHING

By Charles F. Kemp. The Bethany Press, 1956. 224 pp. $3.00.

"Every sermon should have for its main business the solving of some problem—a vital, important problem, puzzling minds, burdening consciences, distracting lives . . . This endeavor to help people solve their spiritual problems is a sermon's only justifiable aim." This quotation from Harry Emerson Fosdick may seem extreme, but who can deny that the philosophy behind it has made Dr. Fosdick one of America's greatest preachers.

Dr. Fosdick is one of twelve masters of the art of life-situation preaching from which Charles F. Kemp draws the meat for his book. The others are: Horace Bushnell, Phillips Brooks, Charles Jefferson, Albert W. Beaven, Leslie Weatherhead, Walter Russell Bowie, Jack Finegan, Ralph W. Sockman, John Sutherland Bonnell, George Buttrick, and Robert McCracken. Each man's own "life-situation" is briefly described and followed by one of his typical sermons. No effort was made to select the best from each man, but rather to present a sampling of the range and techniques of this kind of preaching.

The author is aware that there are dangers in this kind of pulpit presentation as there are in all others. "Life-situation preaching," he says, "should not be a constant repetition of problems. It is possible to preach on life-situations in such a way that one raises more problems than he solves." And, again, Dr. Kemp reminds us that "life-situation preaching must not be the only kind of preaching that one does. Other emphases must also be made in the course of a year's preaching. The church itself must be lifted up; missions must be advanced; social issues must be faced; evangelistic, doctrinal, biblical preaching are all important."

In Appendix I the author lists an additional one hundred sermon titles, "giving something of a cross section of the preaching that is being done in this area." I was pleased to discover in this list one by our own Dr. Mervin M. Deems on, "When Life Loses Its Zest."

In this book Dr. Kemp tries to speak to th life-situations of preachers. I think he does rather well.

EDWARD G. ERN

Bangor, Maine

RELIGIOUS LIVING

By Georgia Harkness. Association Press, 195 126 pp. $.50.

This Reflection Book of the Associatio Press is a reissue and revision of a publicatio twenty years ago, in the Hazen series: *Religio Living,* by Georgia Harkness. The book a tempts chiefly to outline those ways by whi one can be helped to begin the religious lif Once the reader begins that life, he receiv further help to sustain him in his growi faith.

The author accomplishes this in the openi chapters by identifying the qualities of r ligious living and then by going on to nam the obstacles which are encountered in suc living. The author also presents an excelle bibliography which suggests reading in t fields of religious belief, prayer and worsh and cites devotional manuals, collections prayers and anthologies of religious poetr Here is a book for the sincere seeker after G to set him on his way and to be his companio on the journey.

FREDERICK W. ALDE

Concord, New Hampshire

ENCYCLOPEDIA OF MORALS

Edited by Vergilius Ferm. Philosophic Library, 1956. 682 pp. $10.00.

Among recent volumes edited by Vergili Ferm, head of the department of philosop of the College of Wooster are, in addition the present work, *Puritan Sage, The Protesta Credo, The American Church, Encyclope of Religion,* and *Forgotten Religions.*

In the current volume, which is of inter to Bangor men not only for its subject, b also because Dean Mervin M. Deems is o of the contributors, Ferm has gathered a gro of substantial pieces of three types: (1 articles like Mr. Deems' on "Augustine a Morals," which outline the thought of a k individual in the field of morals, (2) artic by individual anthropologists about the mor and mores of obscure, surviving aborigin tribes, such as "Mundurucu Indians," and (3 a few articles on general topics, like "Maj

Viewpoints."

Deems' article not only outlines but es. Other articles in the same category m the extreme of challenging even more utlining to the extreme of outlining and g. The anthropological articles are factual and non-comparative. The l articles with considerable success and simplify immense subjects. "Dewely speaking," Ferm says, (page 361), ls are the tacit or explicitly accepted rds of behavior among persons by acts or intentions to act are said to be or bad, worthy or unworthy, mistaken al."

ough in issuing this book Ferm assumes tle of editor he has actually served mere- a compiler. To gather his hundreds of es from fifty-two contributors, he has ponded voluminously, but it is obvious he did not furnish his authors (or they not follow) any editorial outline of how ubjects should be handled. There is no rmity of method within articles, no agree- on basic terms, no consistency of subject ngs. We have "Moral Philosophy in ica," but we do not have moral philoso- in any other geographical region. We "Marxist Theory of Morals" without the aphical approach, but we have "Friedrich sche" seen with and beyond his biography. ave "Aboriginals of Yirkalla" under "A," "Morals of Zuni Indians" under "Z." The touches many facets of the subject of ls, but it certainly does not encompass the ct.

e extensive system of "see" references, ded to make everything in the book ssible, lacks the consistency and complete- to do so. There are only two references r "alcoholism" and no article on the sub- There are no page numbers in the "see" rences, making it necessary to read in full les referred to, rather than allowing one urn directly to the specific subject of one's iry. There is an index of names referred n the articles. There is a listing of con- utors, but no listing of the articles they te. One might, for example, like to follow ughout the volume the thinking of Ferm, of Walter Kaufman of Princeton, or of mi Nikhilananda, or of John M. Krumm Columbia, but one is given no information to what articles each wrote nor even told ther each wrote more than one.

L. Felix Ranlett

gor, Maine

Sunrise to Eternity, A Study in Jacob Boehme's Life and Thought

By John Joseph Stoudt. University of Pennsylvania Press, 1957. 317 pp. $5.00.

Here is a book which performs a real service in shedding new light on the life and thought of the German mystic, Jacob Boehme (1575-1624). The author writes from many years of studying his subject, with the purpose of presenting the real Boehme (freed from legend) and of giving him his rightful place in the history of western culture. Says Dr. Stoudt: ". . . we are seeking neither a heaven-blessed saint nor a baroque Faust but a man who saw the sunrise to eternity." (21)

Utilizing new biographical and manuscript sources, the author paints an appealing picture of the mystical and philosophical shoemaker and shoetrader of Gorlitz in eastern Germany. His chapters on Boehme's life and on the spiritual and cultural situation of Protestant Germany in the late sixteenth and early seventeenth centuries make good reading, but the real contribution of this book is to trace the development of Boehme's thought from the early works of his "spiritual childhood" (Boehme's phrase) to the mature writings of the last years of his life, notably 1623-24.

Untrained in the schools, free as only Renaissance men were free, Boehme had a bold, restless mind, unshackled by Aristotle, Lombard, Anselm, even Luther or Schwenkfeld. Ever resisting the stable "systematic" point of view, Boehme was perhaps the first really modern thinker in the sense of approaching the ancient problems with but little of the ancient baggage. Dr. Stoudt explodes the Boehme myth of "a vision-snatching shoemaker illuminated by a quick gleam from a pewter dish" and shows him to have been well read in contemporary scientific and theological literature—in fact, the dynamic center of a group of learned, half-heretical men.

Boehme's pilgrimage began with a shattering mystical experience in 1600 which brought him the speculative insight that, as he put it, "in Yes and No all things consist." This insight—his sunrise to eternity—became the principle of his dialectic and dominated all his work. Moving out of the devotional piety of his first period, Boehme came under the spell of Paracelsus and alchemical ways, before finally working his way through to the traditional inwardness of the German mystics.

Sunrise to Eternity should give the reader, as it gave this reviewer, a new appreciation of Jacob Boehme, the mystical shoemaker of east-

ern Germany, whose influence runs deeper than many suspect in the history of western thought.

LAWRENCE F. SMALL

Paramus, New Jersey

SEX AND THE CHRISTIAN LIFE

By Seward Hiltner. Association Press, 1957. 128 pp. $.50.

The focus of the book is in its title. The author says, ". . . sex itself, if taken in its full human dimensions as Christianity sees them, is worthy of consideration in its own right. It is to this that the book is addressed." The book contains five chapters with these headings: 1. Differing Views of Sex, 2. Sex in the Bible, 3. Sex in Christian History, 4. A Modern Christian View, 5. Some Practical Implications.

Pastors may find the last chapter most helpful and practical. Here the material is handled by a question and answer method. There is value in the method for one who desires to set forth the Christian point of view to young people. Those who look to Hiltner to interpret the Kinsey Report will find some of that material reworked in this book. And those who have read Piper's, *The Christian Interpretation of Sex,* will feel a lack of depth here. The minister will need to keep in mind this book is a Reflection Book, thus planned for a particular use. This is a good, readable book well fitted to place in the hands of young adults who want life, love and marriage to praise God.

N. WESLEY HAYNES

Montclair, New Jersey.

THE RECOVERY OF THE ANABAPTIST VISION

Edited by Guy F. Hershberger. Herald Press, Penn., 1957. 360 pp. $4.50.

The twenty-five essays that make up this volume are in honor of Dr. Harold S. Bender's sixtieth birthday and in recognition of his nearly thirty-five years of service to Anabaptist-Mennonite historiography. Anabaptism has been a tense movement from its beginning until the present and one sees this quality reflected in most of these essays. More than honoring a great historian, they seem to constitute a sincere attempt by the scholars of this tradition to understand themselves better. This is a healthy sign for history, for theology, and for the church life of any group.

After the Introduction there are two bri sections: the first on "Anabaptist Resear and Interpretation," followed by one on "T Rise of Anabaptism." The final two-thirds the book deals with "Theology of Anabaptism Accepting Dr. Bender's finding of the esse of Christianity (for Anabaptists) to be "discipleship," Dr. Burkholder elaborates th further to mean "obedience to the Gre Commission," emphasis on "love and no resistance," emphasis on "suffering in t spirit of cross bearing," and "the separat life of holiness."

Dr. Fritz Blank, the Swiss historian, fin Anabaptists to be a child of the Reformati and not of the "dissident movements" of t Albigenses and the Waldensians. Then he i sists that Anabaptism originated as "a r ligious" rather than "a social phenomeno hence does not derive from a class strugg Moreover, its unwillingness to cooperate wi the state at many points, he explains, com from the fact that so many of its followe have been very strict biblicists.

The passion of the Mennonites for peace well known and although they have demo strated courage and willingness to suffer th are unwilling to bear arms. Instead, the discipleship has been expressed most eloquent in "alternative service" in behalf of the sta and in behalf of humanity. Their devoti and their commitment has earned for them t respect of all Christians.

The closing chapters include one by Don Smucker on "Walter Rauschenbusch and An baptist Historiography," Ernest A. Payne "T Anabaptist Impact on Western Christendom Roland H. Bainton "The Anabaptist Contrib tion to History," and the final one by Pa Peachey "The Modern Recovery of the An baptist Vision." In the latter chapter, D Peachey, a Mennonite, suggests that those this tradition must be led along lines of se ous heart-searching as they, and all oth Christians as well, are confronted in each ne generation with the perennial questions th have to do with accommodation to culture.

STILES LESSI

De Kalb, Illinois

WHEN I BECAME A MAN

By Theodore Parker Ferris. Oxford Universi Press, 1957. 228 pp. $3.75.

Dr. Ferris is a lucid and clear-cut interpret of Christianity. Many of the subjects covere

book *When I Became A Man* have been
d by hundreds of authors in hundreds of
and will be again and again in this cen-
nd the centuries ahead. However, Theo-
Ferris has a simple, yet profound, honest,
on sense way of expressing great Chris-
truths. Each chapter stimulates, capti-
and instructs!

er I read the book in one sitting, I went
to it the next day and re-read several
ers. In the days immediately following,
flashed about in my own parish work, I
myself thinking about what Dr. Ferris
o say about so many things—about "The
we live in," about "The Presence of
about a grown-up man's approach to
r.

e chapter on "The Body of Our Lord
Christ" is one of the most exquisite inter-
tions of the Holy Communion I have ever
All the way through the book, the au-
teaches with parables as Jesus did. Fre-
ly a luminous sentence will jump at the
r from the pages and arrest his attention
cause him to pause and think awhile. For
ple, when writing about life in the
ch, he says, ". . . I still cannot get away
the fact that when you get a group of
e together who are sincerely trying to live
lives in the spirit of Christ, something
ens that happens nowhere else."

ward the end of the book when the
or is discussing what it means to partake
e Sacrament in Holy Communion, he says,
feed on him' "How can I do that, you
You know what it means to feed on a
. If a young person discovers a great book
becomes the very meat and drink of his
he reads it, studies it, absorbs it, pores
it; it becomes a part of the very atmos-
e in which he exists . . . If feeding on a
can do that, think of what feeding on
who is the Lord of Life might do for
" Feeding on *When I Became A Man* will
one to come closer to the Lord of Life
ne Holy Mysteries and in everyday activi-

John Brett Fort

gor, Maine

AT THE CHRISTIAN HOPES FOR IN SOCIETY

ed by Wayne H. Cowan. Association
Press, 1957. 125 pp. $.50.

What the Christian Hopes for in Society"
gs together in one little volume eight
essays by as many authors. These essays appeared originally in the magazine, *Christianity and Crisis,* a Christian journal of opinion.

Such subjects as, "What the Christian Hopes for in Society," "Christian Ethics and Practical Politics," "The Christian Gospel and the American Way of Life," "Religion and Its Intellectual Critics," and "Christian Faith and Technical Assistance" make this book relevant for our time. Despite the variety of subjects there is a thread of unity running through the book.

The editor states that he selected articles that would have an appeal to both laymen and students who are concerned to think through the implications of faith for their life in the world about them. I think the editor has done a good job. But let the reader remember the source of the essays and the perspective from which the problems are viewed. Reinhold Neibuhr says of *Christianity and Crisis:* "It was founded by a group of Protestants who challenged the pacifist, neutralist and isolationist tendencies, both in the church and in the nation. The founders believed that the Christian faith is compatible with social and political responsibility which Christians face on every level of human community."

Some of the authors have graced the Convocation program of Bangor Theological Seminary; others are household names among Christian people. John C. Bennett, Francis Pickins Miller, Paul Tillich, David E. Roberts, Margaret Mead, Amos N. Wilder, Kenneth W. Thompson and Reinhold Neibuhr are among the contributors.

The editor of the *Alumni Bulletin* asked me to write a brief review of this book. But the material is so important for our time that I almost became a schizophrenic trying to decide which essays ought to be emphasized! One essay stands out in my mind above all the rest —"Christian Faith and Technical Assistance" by Margaret Mead. With a "crash" program underway to try to catch up with Soviet Russia in the race to develop the ICBM, there is real danger that the technical assistance program may find even tougher going in the days just ahead.

Readers may not wholly agree with the point or points of view expressed in this book. But thoughtful people in our churches need the stimulus to intelligent concern that such a book can give.

W. Robert Mayhew

Bridgewater, Massachusetts

ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

Bible	Filson, Floyd V. Which Books Belong in the Bible
	Taylor, William C. The New Bible—Pro and Con
Christian Education	Howe, Reuel. Man's Need and God's Action
	Jaarsma, Cornelius. Fundamentals in Christian Education
	Miller, Randolph C. Biblical Theology and Christian Education
Preaching and Pastoral Theology	Allan, Tom. The Face of My Parish
	Forsyth, Nathaniel, editor. The Minister and Christian Nurture
	Jackson, Edgar. Understanding Grief
	Michanneau, Abbe. Revolution in a City Parish
	Miller, Donald G. The Way to Biblical Preaching
	Read, David. Communication of the Christian Gospel
Psychology	Allport, Gordon. Personality
	Cole, Luella. Psychology of Adolescence
	Horney, Karen. The Neurotic Personality
	Horney, Karen. Our Inner Conflicts
	Horney, Karen. Self-analysis
	Hurlock, Elizabeth. Developmental Psychology
Religion and Education	Bower, William C., editor. Moral and Spiritual Values in Education
	Harner, Nevin C. Religion's Place in General Education
	Johnson, F. Ernest, editor. American Education and Religion

Charlotte M. Torrey, *Librarian*